29

Stri-Dharma

Vol. XVII. APRIL, 1934 No. 6

HOME FOR WOMEN

The opening ceremony of the Women's Indian Association's Home for Women was performed on the 21st March, by Lady Beatrix Stanley, C.B.E., at the premises of the Home "Ananda Villa," 26, Poonamallee High Road. The function was attended by a large and distinguished gathering of ladies and gentlemen.

The proceedings commenced with prayer. Dr. Muthulakshmi Reddi requested Lady Beatrix Stanley to open the Home. In doing so, she said that there was a great and urgent need for a Rescue Home for Women in the City and in the province as a whole. Lady Beatrix Stanley's presence in their midst that evening, in spite of her heavy programme of engagements, she said, was an indication of her deep sympathy with the cause of women.

Addressing Lady Beatrix Stanley, Dr. Muthulakshmi Reddi said: "We are glad that your name will always be associated with this Home. When we are reminded that the present Madras Seva Sadan, originally the Women's Indian Association's Home of Service, was opened by Her Excellency Lady Willingdon and the Women's Indian Association's Montessori School by Viscountess Goschen, both of which are in a flourishing state, we feel sure that this new Home also will grow and develop into a useful and worthy institution, fulfilling a long-felt need, sheltering and protecting from harm the poor and the lowly amongst us."

Proceeding, Dr. Muthulakshmi Reddi explained the aims and objects of the Home, namely, to receive and protect such girls and women who found themselves stranded and helpless; to restore them to their families and relations if any, or to admit them into the Home; to rescue young women and girls from immoral surroundings; to provide for their moral and spiritual welfare; to educate and train them so as to make them good and useful citizens; and generally to promote a high moral standard in sex relationships. She said that Bombay and Calcutta had more than one shelter and more than one home for the protection of girls and women. The Madras

Vigilance Association had done most valuable work in arousing public opinion against traffic in women and children. About 150 houses of ill-fame had been closed with the help of the Police and the Salvation Army women workers. A few of the rescued women had been accommodated in the Salvation Army Home.

Dr. Muthulakshmi Reddi then appealed for funds. They were often told by their menfolk, she said, that women were born only to serve while men were expected to earn. She said that women delighted to serve, not only their family and children, but also to extend that service and their activities to the larger family, namely, the nation. It was the privilege of women and their prerogative to serve and to nurse the sick. But service to the poor and the lowly had to be financed and if that was arranged, the women were willing to be mere servants of humanity. Therefore she appealed to men to give women ample financial support and make their efforts a success. In some of the advanced countries, the State itself managed and financed such Homes. In Bombay and Calcutta such institutions received liberal grants from the Government and the Municipality and she hoped that the Madras Presidency would not lag behind others in that respect.

In conclusion, Dr. Muthulaksmi Reddi thanked the Salvation Army welfare workers and the various donors to the Home. Mrs. Ammu Swaminathan, she said had donated Rs. 500. She hoped that others would make similar liberal donations.

Mrs. H. M. Dadabhoy, Hony. Secretary of the Women's Indian Association, next read the messages, that had been received wishing the work of the Home every success, from His Excellency the Governor, Mrs. M. E. Cousins, the Maharanee of Vizianagaram, Rao Bahadur K. V. Sesha Iyengar, the Secretary of the Sri Ramakrishna Mission Home for Boys, and from Mr. and Mrs. Solomon of the Y.M.C.A.

Sir P. S. Sivaswami Aiyar

Sir P. S. Sivaswami Aiyar, who was next requested to address a few words, wished every success to the work which was now being undertaken by the Women's Indian Association. He said that the Women's Indian Association had interested itself in many forms of social service, but none of a more urgent character than the one upon which it had just now embarked. It was a duty which they had long owed to the unfortunate members of their community. Work of the kind ought to have been started long ago.

Sir P. S. Sivaswami Aiyar continued, " We cannot expect to achieve any good results by mere legislation; with considerable difficulty and after considerable agitation the necessary legislation

has been passed, but that by itself is insufficient to do any real good." He said that what was really important was that after rescuing the girls from the unhealthy surroundings in which they were placed, the unfortunate girls and young women should be provided with healthy surroundings and with suitable education and opportunities for finding employment.

Sir P. S. Sivaswami Aiyar said that it was fortunate that the movement had the benefit of guidance from such an enthusiastic worker as Dr. Muthulakshmi Reddi, who with her experience and knowledge of the working of similar institutions in other countries should be able to work the institution here successfully. He hoped that the work of the Women's Indian Association in this behalf would receive the generous support of the public and the Government.

Mr. Abdul Hamid Khan, M.L.C., said that they were all indebted to the Women's Indian Association for the good work it had been doing generally and particularly the rescue work. For a very long time the need for a Home was strongly felt. As a matter of fact, the Act that was brought into force in this connection was practically a dead letter without a proper Home, where the girls could not only find a comfortable shelter but be equipped to lead a clean life later. The work now undertaken by the Women's Indian Association deserved help from all quarters, and he was sure that the appeal made by Sir P. S. Sivaswami Aiyar would bear fruit in ample measure.

Lady Beatrix Stanley's Observations

Lady Beatrix Stanley in bringing the proceedings to a close and before formally opening the Home, spoke a few words. She said that it gave her very great pleasure to open the Home, the need for which had been felt for very many years now. She hoped that it would work successfully in every way and would receive the support of every lady and gentleman both Indian and non-Indian in the Presidency, so that the Home could be kept going and fulfil a long-felt want.

With the singing of mangalam and a vote of thanks to Lady Beatrix Stanley proposed by Mrs. H. M. Dadabhoy, the function terminated.

Lady Beatrix Stanley was then conducted round the premises.

MISS SELMA EKREM

A TURKISH FEMINIST IN THE UNITED STATES

Miss Selma Ekrem, exponent of the modern women of New Turkey, has brought a new and refreshing story of the land of veils and Sultans. In an address before the Women's Dining Club at Kansas City she spoke of the phenomenal changes which have been taking place in Turkey since it emerged from being one of the most backward countries in the world to a profoundly interesting and surprisingly successful republic. It is going "Western;" but it is also incorporating Western ideas with the most striking and time-proven principles of Moslem philosophy.

It looks like a mighty good combination, particularly when it is told about by this shrewd daughter of the Turkish republic, who has done much for the advancement of her sex, and who, as a young girl, dared to go out on the street in Instambul (Constantinople) wearing a hat instead of a veil. How she wore that hat, when it was forbidden, and fought her way and that of her sisters to freedom from seclusion is told in her book "Unveiled," published in 1930.

"Our Country," Miss Ekrem explained to her audience at Kansas City, "has a national hero in Mustapha Kemal, the President. Not only has he saved our country in time of war, but he has created our Republic, and has started his infant out with such success that it looks like a prodigy to the rest of the world.

"He is the man who is on record as having made the longest speech in history. When the Republic was formed he talked for eight days over the radio, broadcasting throughout our country his plans for the new nation. Of course there were rest periods, but it was a long speech and all Turkey listened, knowing that in this leader lay their only hope of survival."

In speaking of the social and cultural movements in Turkey, the fair visitor remarked: "We have no liquor problem in Turkey, although there is no prohibition. No good Moslem ever drinks. It is a matter of conscience there, and custom through generations has made it taboo."

The old religious fanaticism, according to Miss Ekrem, has lost its importance in Turkish public life. Islam itself is undergoing a process of transformation at a revolutionary pace. Turkey has been touched by the waves of the rising flood of European nationalism. This has brought about a profound change and rejuvenation in the political and economic life of the nation.

Since the secularization of Turkey, its leaders realized that economic emancipation must go hand in hand with political liberation, and they have done great work in the establishment of Turkish manufacture and industry. "All of our big industries," added Miss Ekrem, "are government owned and operated. Our biggest problem now is to oppulate a country of vitally rich resources, just awakening to manifold possibilities. Illiteracy has been wiped out because Kemal made it compulsory that every man and woman learn the new alphabet, and to read and write."

Miss Ekrem came to America last year as the representative of the modern Turkish women at the international meeting of women held in connection with the Chicago World's Fair. She was educated at Istambul, and is the daughter of a former Governor of Jerusalem. She is now a Professor at Stamboul University. Foreign newspaper correspondent, Turkish feminist, author and lecturer. Miss Selma Ekrem carries these honors on her youthful shoulders airily, and tells America the story of her country's change from an absolute monarchy to a republic with subtle insight and full knowledge.

EDUCATION IN INDIA

RECORD OF PROGRESS

The review of the Government of India on the progress of education in India and in administered areas published as a statement by authority of the Government of India makes interesting reading and shows a record of steady progress.

The year 1931-32 closed with 223 arts colleges in India, 2,801 high schools, 3,875 English middle schools, 5,894 Vernacular middle schools and 1,68,835 primary schools, with a strength of 78,044 scholars studying in colleges, 8,62,513 in high schools, 4,10,459 in English middle schools, 7,54,521 in Vernacular middle schools and 73,77,257 scholars in primary schools respectively.

The percentage of male scholars in recognised institutions to the total male population of 1,40,075,258 living over an area of 1,094,152 square miles in the country worked up to 6.96 per cent of the population. The percentage for female scholars worked up to 1.8 per cent and this figure had increased by 5 per cent from what it was seven years ago.

The total number of Scholars in recognised institutions in the country during the year were 12,122,466 whilst scholars in all recognised and non-recognised institutions were 12,766,537.

The expenditure in thousands of rupees from the Government funds amounted to 124,601, from local funds 28,001 and from municipal funds, 15,817, making a total of Rs. 1,68,419,000. Fees and other sources brought up the grand total of expenditure on education in India to Rs. 2,71,857,000.

The percentage of male scholars to the population in Madras, which was ahead of all provinces in India to its total population was 3.1 and expenditure amounted to Rs. 56,762,000. Bangalore's figures were higher still. The percentage in the case of males was 14.5, whilst in the case of females it was 9.9. Hyderabad too had 12.52 per cent for its males and 7.54 per cent for its females. In Baroda, the percentage of men worked up 13 per cent and females 7 per cent. All other provinces came only afterwards. The figures for Travancore were not available.

WOMEN OF MALABAR

Malabar has always been a mystery to outsiders. Closed to all intents and purposes, to external influences by her geographical position, the country has developed a type of civilisation—if one may call it so—which is quite distinct from that of other places in Southern India. Though, as a result of the rapid development in internal communications, this sense of isolation has been almost completely wiped away, we can still say with a certain amount of truth that there still exists a lot of misconception about the country and its people, says a Malayalee in "Roy's Weekly." One of those aspects of life least understood by the casual visitor is the position of women in the country.

The fact is that women in Kerala occupy a pre-eminent position in society—a very high position when compared with conditions in other parts of India. This pre-eminence is reflected in the peculiar system of inheritance obtaining in the country, the Marumakkathayam law of descent. The kernel of this system lies in the fact that property descends through the female and not through the male members of the family. Many attempts have been made to trace the origin of such a system, but very little information is available to the modern student. We can only say that it might have been the product of certain historical accidents which contributed to the comparative importance of woman as against man, matriarchal as against the patriarchal system of society.

But for all practical purposes the eldest male member of a Marumakkathayam family, usually called the 'Karnavan' was given the entire control over the affairs of the family. As the supreme head of the family he sometimes enjoyed great power. As long as the 'Karnavan' had the best interests of the family at heart and made no distinction between his own children and those of his sisters, everything went on smoothly. But human nature being what it is, asserted itself before long, and the benevolend uncle turned out to be a selfish parent. Complaints were heard that he was no longer intent upon the welfare of the family as a whole, but that his sole purpose in life was to amass a private fortune for the benefit of his own children.

Thus even though conditions were far from ideal this system has been allowed to continue unchecked for a long time. Some of the more rebellious members talked of partition of property, but partition was not very easy, especially in the case of big families, for it required the consent of each and every member of the family. It is to this impediment in the way of partition of property that we must impute the latest legislative enactment by the Madras Council.

According to this new law, the children of any one of the female members of the family are given the right to claim a part of the joint family property as their birthright and enjoy it independently. The immediate effects of this Act may be a certain amount of fragmentation of property and an increase in litigation in the country; but whether this will lead to a general estrangement we cannot at present say. However, there are reasons to think that this Act will be the thin end of the wedge which will split up the old joint family system and produce a large number of small but independent families in Malabar.

To the extent that it will lead to independent families this Act will have important repercussions on the position of women also. Though they possessed real rights in the old family system, as long as there was an all-powerful male head in the family they had to bow down to his commands. After this reform, not only are their rights to property legally to be recognised but their position also is made much more secure than before. A time will come, when as a result of the individualistic tendencies that are bound to show themselves sooner or later in the old family system of Malabar, its women will come to occupy a more important position in the social hierarchy than they actually do at present.

Marriage Laws

The laws governing marriage appear as peculiar to the stranger as the inheritance law. Despite the variety in marriage customs among the different communities in Malabar, a general characteristic is discernible, and that is the large extent of freedom accorded to either party in a marriage. If one of them finds that it is impossible to live under the same roof with the other he or she is at complete liberty to withdraw from the union.

This looks as if bordering on companionate marriage advocated by some of the ultra-modern philosophers of the West. But this system of marriage by trial and error has nothing in common with the notoriously unstable unions contemplated in Western countries. Such a restraint is due to the strength of the public opinion prevalent in the country. A person dare not confront the opinion of the men of the locality for any length of time without injury to his status in society. Hence the so-called liberty of making or breaking a union is seldom abused with impunity. Not only does public opinion act as a steadying influence, but society also plays the part of Court of arbitration in settling points of difference between the two parties. What is more pertinent to us in this connection is the fact that woman, far from being relegated to a secondary position in a marriage contract, is given almost the same rights and placed in the same position that a man is entitled to.

In the field of female education in India, the women of Kerala are by consent given the first place and a lion's share of the honour goes to the small, but progressive State, Cochin. Hence we find them in almost all walks of life. Few professions in the country escape their attention and there is a distinct possibility of their introducing a new factor in the labour market of India.

Some critics attribute the continuance of old world theories, about caste and pollution, extant in the country, to the conservative nature of its women. Though there is a substratum of truth in this accusation, we cannot entirely relieve the men of their responsibility on this score. We hope for the reforming rays of modern education to enlighten the conservative minds in the country so that Malabar may liberate herself from the fetters of caste system.

As elsewhere in India, women are regarded with respect by the people at large. Except among certain orthodox Mahomedan families, purdah is eschewed by all women in the country.

WOMEN AND SOCIAL REFORM

WORK OF CALCUTTA CONFERENCE RECALLED

Under the auspices of the Madras Constituency of the All-India Women's Conference, a public meeting of women was held last evening at the Queen Mary's College, Mylapore, to report on the work of the eighth session of the All-India Women's Conference recently held at Calcutta.

Lady Krishnamachari (wife of Sir V. T. Krishnamachari, Dewan of Baroda) presided. In her opening remarks she said that conferences like the one held in Calcutta were useful to them in deciding the course to be followed to remedy the condition of women in India, and in inviting the attention of the legislators and the public to their demands. It was gratifying that in their discussions there had been a great measure of unanimity on most issues. But probably that was because, compared with women in advanced countries, they had many just causes of complaint. Most of the complaints were such as the men themselves should have remedied without any prompting from women. Whatever might be thought of demands like those of equal rights in property or in respect of divorce, about which women themselves were divided, even the simpler reforms necessary for the well-being of the country as a whole had been neglected.

Proceeding, Lady Krishnamachari said that at the present moment they had to fight against the forces of reaction which had been raised by the temple-entry agitation. In order to resist entry, those opposed to reform appealed to orthodoxy and to old texts which equally opposed every kind of reform. It must be recognised, however, that people at the present day could not deny themselves the right of altering their conditions of life to suit their age. The work before them was difficult, and every woman who had the interest of the country at heart should do her best to help.

SOCIAL LEGISLATION IN BARODA

Lady Krishnamachari in conclusion gave the audience an idea of the social legislation enacted in the Baroda State. Long before the Sarda Act was brought into effect in British India, she said the Baroda State had a law restraining child marriages. In working the Act, the courts freely fined the people and the money was used for social work. The moral influence of such prosecutions has been very great. There was a law against the marriage of old men with young girls. Marriage laws had been

simplified by abolishing the Sagotra rule and only retaining prohibition up to three degrees. An Act styled "Sanyas Diksha Restraint Act" forbade the initiation into Sanyas or of giving Diksha to a minor, such initiation being made punishable with imprisonment up to one year and a fine up to Rs. 500. There was again an Act styled "Caste Tyranny Removal Act" by which it was sought to provide that no caste shall excommunicate or otherwise punish a member of the caste for a breach of such "tyrannous customs" as enumerated in the Act. If a person was so punished he would be at liberty to prosecute the leader or the headman of the caste. The penalty prescribed in the Act was simple imprisonment not exceeding six months or fine not exceeding Rs. 1,000 or both. The Act came into force in December 1933.

As regards temple-entry, all State temples had been opened to all castes including so-called untouchables.

With regard to property rights, far-reaching changes had been made. In joint families, a widow of a deceased coparcener became a coparcener herself and could get partition. She was entitled to a share equal to that of a son if there was one; if there was no son she was entitled to the share of her husband.

In respect of self-acquired property, a widow was entitled to an equal share with son or grandson; if there was no son, she inherited the property as before. A widowed daughter-in-law was allowed to inherit after the mother. A widowed daughter was given rights of maintenance in her father's family. An unmarried daughter was given a right of partition, her share being one-fourth of her brother's share. Daughters inherited equally, whether married or unmarried, rich or poor. When women inherit, they get absolute rights in the property if less than Rs. 12,000. They get limited interest in the excess above Rs. 12,000. So far as the Rs. 12,000 was concerned, they held it absolutely just like men.

LATE MRS. KRISHNA MENON

Dr. Muthulakshmi Reddi next moved a resolution of condolence for the death of Mrs. P. Krishna Menon, one of the elected delegates to the Calcutta Conference and an active member of the Women's Indian Association. Dr. Reddi said that Mrs. Krishna Menon took keen interest in public and social affairs especially, where they related to women. She organised the Maternity and Child Welfare centre at Coonoor and held special meetings to condemn untouchability during the temple-entry campaign at Guruvayur.

The resolution was duly carried.

THE CALCUTTA CONFERENCE

Dr. Muthulakshmi Reddi then detailed the work of the Calcutta Conference. Delegates, she said came in large numbers as if they were undertaking a pilgrimage. Mahomedans, Christians, Parsees and Jains, in fact all communities were represented and it could easily be said that there was a miniature India present at the conference. There were also women visitors from abroad, from Egypt, from Paris and from America too, interested in women's work and activities and who wished to know what the women of India were doing. The speeches at the conference were in different languages—English, Hindi, Urdu and also Bengalee. There was Mrs. Sarojini Naidu who took a very active part. She said she was surprised to see that the conference had grown to its present strength. She congratulated the organisers on having made the conference a vital force in Indian life. Dr. Tagore, the poet, also gave them a beautiful address. Then they had the President of the conference, Lady Abdul Khader, who till two years ago was under purdah and now having given it up addressed a vast assembly of men and women in the Town Hall of Calcutta. That was indeed most impressive.

Dr. Muthulakshmi then referred to the resolutions on social and educational problems adopted at the conference and pleaded that women of India should take greater interest in these and then only could they achieve anything. It was somewhat regrettable, she said, that Madras which was the originator of the conference idea, sent only four representatives while other smaller provinces sent more. Dr. Reddi spoke of the good work carried on by many women's organisations in Calcutta for the social, moral and economic uplift of women and said that such examples were worthy of being followed in Madras. She appealed to her enlightened sisters in the presidency to take an intelligent interest in public affairs concerning franchise, education and rights of women.

With a vote of thanks proposed by Mrs. Subhadramma and the singing of a national song the meeting terminated.

THE FATEFUL DAY IN BIHAR

A Woman's Experience

"It did not look like an earthquake—more like some terrific explosions or a collision with another planet" writes a woman correspondent in her graphic narrative of the recent earthquake in North Bihar. She says:

"Bihar is a changed country, what were fertile fields are now fields of water and sand. The earthquake was unexpected and violent. Had it been a degree worse this district might have become a hilly country!

You have no idea how much the land shook!

I rushed out and could not stand and so was obliged to sit, and even while sitting I was knocked over and banged my head on the floor. I was rolled over and over, backwards and forwards, up and down, until I was sick.

Our car was going down the road and the road was lifted clean. Trains were thrown over and are still lying where they were at 2-10 on the 15th.

The lives lost are due to falling of brick houses and by drowning. Every brick-building is down, every factory closed, and it will take some time to rebuild them.

We are living a simple life. We have no cigarettes, no petrol, no kerosene oil, no tea, stores, wine or good water. We sleep in the open, go to bed at 7 because we have no lights, and get up at dawn. We don't know anything of the outer world for not only are there no trains, but there are no telegraph wires or petrol for cars and it is now five days since the earthquake.

THE DEAD BODIES LEFT ALONE

The place we used to get our stores from is abolished. We sent a man there for stores. He says the city is rased to the ground and has been evacuated. He could not find anyone there. All have run away and left it—but the dead and the smell of the town is terrible. Other places have their own troubles and can't be reached.

Trains may run up here after some weeks but further North probably never. You should see the state the line is in from here to the North. Bridges have either sunk and disappeared or been thrown up. The straight bunds now look like snakes, and the railway line is twisted like a piece of forked lighting. Some of it is in the fields.

The Three Dangers

You see we had three dangers to face. The earthquake. Then there was splitting of the land everywhere—most of these open-

ings are a quarter of a mile long and two feet wide or more. And, thirdly, we had the water phenomena!

At the moment the earthquake was at its worst holes shot through the ground and through these holes jets of water were shot out to a height of some feet. The holes were anything from an inch to a foot in diameter.

The water dropped to ground level within half an hour, but they kept up a flow of sand and water for two days. It is in this way that the countryside looks ruined, for all the fields are covered with sand—some two feet deep. The water came from depths below and was hot, and the sand is from very deep water bearing sand. These fountains came up with terrific force splitting concrete and bungalows. The noise of the earthquake, the springing and falling from the fountains sounded like a storm coming up. Water came so quickly. We said we'd be drowned, but luckily it died down, although the rivers are still surging. I would have given all I had for a camera.

NIGHT OF TERROR

The night after the earthquake was a night of terror. Pitch dark. Everyone in the open. People in the villages were screaming. We were expecting more disasters and the earth was like an inferno with perpetual rumbling. We get shocks every few hours even now, but there is peace.

You cannot find a man anywhere. They have all run away to their homes wherever they may be. I wonder when we shall see a newspaper. Can you believe there are so few people about they are still digging up the dead after five days. On looking back it did not seem like an earthquake—more like some terrific explosion or a collision with another planet! What with the roaring under the earth and the heaving.

People just lay on the ground with their hands over their heads, covering their ears and eyes, wondering if they would have a bone left unbroken, if the shaking would ever stop and if when they opened their eyes they would see the face of Christ and that it would be the end.

But now that it is over I would not have missed it for anything. The earth seemed to move in jerks, up and down, left and right, backward and forward. Can you imagine what a man felt like-lying on the earth when whole clusters of mango trees were shaken out of the ground and left lying with their roots in the air.

———

ADDRESS AT THE WOMEN TEACHERS' ASSOCIATION, ERNAKULAM

BY P. DEVAKI AMMA.

SISTERS,

I thank you very much for conferring this honour upon me. I know I am unworthy of it. It is with considerable diffidence that I have accepted it. If you expect from me a flowery and ornate speech, you are foredoomed to disappointment. One reason why I am here to-day is that, among the present generation of women teachers, there are several who were my classmates and friends; and I was unable to resist the temptation of being in their midst and taking part in their activities. I was also encouraged by the hope that, most of you being my friends and schoolmates, you would view with a lenient and sympathetic eye the little lapses that I might commit in the course of this short address.

My sisters, you belong to a very honourable profession. The future of our girls is in your hands. In the life of a child the teacher comes next to the parents. We respect and love our parents not merely because they brought us into this world, but also because we are indebted to them, to a very large extent, for our moral and mental training in the most impressionable period of our lives. The teacher's task is no less important and no less serious. It is to them that we should look for the moulding of their young minds and the development of their character. A teacher's influence on the life of her pupil is very great indeed, either for good or evil. In developing the intellect and character of the growing generation, the work of parents and of teachers is mutually complementary.

I am sorry to say that this fact has not received the attention it deserves from the general public. The parents think that their duty by their children is done when they are sent to school at the age of five or six. Most of them seem to think that their responsibility ceases when they give them pretty frocks, books, fees and other necessaries of school life. Whether they read well or behave well in class seems to be no concern of theirs. In the end, when the children fail in their examinations, or if they keep bad company, or develop any bad traits in their character, the fault is laid at the door of the poor teacher, or the system of education now in vogue. The fault is mainly theirs. Whether the teacher is good, bad, or indifferent, much of the evil can be minimised if the parents recognise their responsibilities and take an interest in the education of their children.

Co-operation between the teachers and the guardians is absolutely essential for the welfare of the students. I think that

education in the early stages may roughly be classed under two heads; *viz.*,

1. That which leads to instruction and cultivation of the intellect;

2. And that which tends to develop the moral nature. While the study of language, history, science, mathematics etc., all come under the former category and are entirely within the province of the teacher, the evolution and advancement of the moral and ethical side of a child is in the joint responsibility of the teacher and the parents. In the early years, the lion's share of this responsibility rests with the parents; but with the expansion of the child's intellect and mind it shifts, more and more to the shoulders of the teacher. For a well ordered progress of the mind and morals of a child, a healthy co-operation between the parents and the teacher is essential.

In imparting instruction, it is the duty of the teacher to see that the acquiring of knowledge is made as easy as possible. By this I do not mean that the teacher should give notes on every subject and ask the students to learn them by heart. That would be the surest way to cramp their intellect and to create a disgust for study in their minds. The new graduate teacher when teaching in a Lower Secondary class should go back a little and try to bring himself or herself to the level of the young scholars, understand their little difficulties, and remove them in a simple and practical manner. If this is done, and if the parents take a genuine and practical interest in their studies at home, the result will be marvellous. But, unfortunately, this is not being done. The parents seldom care to know what method of study the child follows, what it reads, or whether it reads anything at all. And the teacher's anxiety is that he should somehow strike the average in the final examination. The mind, morals, and intellect of the child are left aside by both.

In this connection I may be permitted to make an appeal to the teachers. I may be pardoned for the liberty I take. My appeal is in connection with the practice of giving impositions in class. I trust that none of my friends will misunderstand me if I request them that this practice should not be indulged in, in a vindictive spirit, but should be done with a view to impressing upon the child's mind the particular fact or facts, which it has neglected to study and remember. The object of giving impositions is two-fold. The first is the one above referred to. And the other is to appeal to his or her sense of shame for the neglect of duty........ in other words, to touch the child's *amour-propre*. What compels me to refer to this is not the use, but the abuse, of this mode of punishment. If the writing of imposition takes two or three hours' time, how is it possible for the child to prepare the next day's lessons? Unpreparedness will entail punishment the next day too.

Frequent indulgence in this mode of punishment will surely blunt the finer sensibilities of the child. I say this from my own experience as a student, as an elder sister in a large family of school-going children, and, finally, as a mother.

Before touching upon a different topic, I should like to say a few words on a rather allied subject, *viz*., the home work given to the child. There too sometimes the same abuse creeps in unconsciously. The teacher who teaches one subject must not think that is the only subject that the child is taught. The children have to learn several subjects, and, if they are given home-work on every one of them, they will have hardly any time to prepare their daily lessons, and will be put to much difficulty and inconvenience. This problem can be easily solved by mutual adjustments among the teachers.

I shall next go to a topic which is of supreme importance in the scheme of education. I don't know whether I am treading upon forbidden ground. I am referring to the choice of text books, both English and Malayalam, in our schools. I must say that the choice is eminently unsatisfactory. The language in some of the Malayalam text books is really incomprehensible. It is neither Malayalam nor Sanskrit; and even eminent Sanskrit Pundits are at times unable to make out what the authors have meant. Some of the authors seem to be under the impression that the greater the number of obscure Sanskrit words they use, and the greater the verbosity in expressing their ideas, the greater is the merit of their books. In the text books meant for young children flowery language, not to say obscure language, should be avoided as far as possible. In some of the prescribed text books simple facts, which may be easily understood by children of average intelligence, if plainly written, are stated with such flourishes that it sometimes takes half an hour to make the child understand them.

The text book committee, which, I presume, is composed of eminent educationists, should have borne in mind that intelligibility is one of the fundamental tests by which the quality of a book is to be judged. They should also not forget the fact that text books were prescribed for the use of very young children, and that it was not Sanskrit Pundits that had to teach History, Geography etc., in the lower classes. I don't know what the teachers think about this state of affairs, but we parents know where the shoe pinches. We cannot absolve you of all blame in this matter. If the choice of books is bad, the only body that can authoritatively say that the selection is bad, is the Teacher's Association. You teach the books and therefore you alone are competent to make any pronouncement on the merits and demerits of the books chosen. When the books are bad, it is the growing generation that will ultimately suffer.

Sisters, now let me pass on to another subject. The female teacher is a recent growth in society. Some thirty years ago, nobody ever dreamt of her. Now she is not only there, but presents new problems. It is with the question of *maternity* that I wish now to deal. We cannot expect, and it is not reasonable to expect, that the women who take up the profession of teachers will remain unmarried for life. They are human, and therefore it is only natural that they should marry and beget children. But it is unnatural that they should attend school in the advanced stages of pregnancy and in the early stages of motherhood. In the early months, after child-birth, the baby requires a mother's care; and the mother also requires complete rest for some time both before and after the advent of the child To work during those days is injurious to the mother and the child alike. So far there can be no dispute. But some people take the extreme view that married women should not at all be employed in the Government Service. I do not subscribe to that view. Let us examine the question from another angle. Their employment has given a great impetus to female education. Even comparatively poor parents educate their girls at considerable sacrifice, thinking that they will be able to earn a living and be a prop to them in their old age. Further, it will be a means for them to rise in the social scale. If it is to be made a rule that married women are not to be employed in the Government Service, not only will the cause of female education suffer, but also there will be a host of economic problems cropping up.

How is the problem to be faced? It requires a solution urgently. Else the mothers, their children and the school going children will suffer alike. Without some compulsion the matter cannot be set right. I do not know if what I say will be acceptable to you, but my suggestion is that the Government should grant every employee maternity leave for six months, one month before, and five months after the event. The leave should be on half pay, the other half going to the acting incumbent. Now-a-days it is not uncommon to see educated girls remaining unemployed; and it will be a great help to them, even if they are employed on half pay. Government should see that they are posted in their own places. If they have to live away from their native places it will be difficult for them to make both ends meet. Hence it is that I suggest that they should be kept in their own places. It may be questioned how a female teacher can live on half pay during that period. There is a clear eight months' time before the event. The husband and wife can be trusted to save something for the emergency.

Ladies, I do not know if my suggestion is a real solution. I only wanted to draw your attention to it. I trust that better minds will be engaged in solving the problem. I once again thank you for the patience with which you have listened to me and endured this boredom.

WELCOME SPEECH AT THE OPENING CEREMONY OF THE HOME FOR WOMEN

By Dr. Muthulakshmi Reddi, M.B., & C.M.

On behalf of our association, I offer to your Excellency a most cordial welcome and we thank you for having kindly consented to perform the opening ceremony of this Home for women, which is a great and urgent need for this city and this presidency as well. In spite of your heavy programme of engagements, that you should have so kindly accepted our invitation is an indication of your deep sympathy with this cause, especially with that of the lowly and the depressed among our sex. We are glad that your name will ever be associated with this new Home. When we are reminded on this occasion that the present Madras Seva Sadan, originally Women's Indian Association's Home of service was opened by her Excellency Lady Willingdon and the Women's Indian Association Montessori School by Viscountess Goshen, both of which institutions are in a flourishing state now, we are sure that this new Home also will grow and develop into a useful and worthy institution, fulfilling a long-felt need—sheltering and protecting from harm the poor and the lowly amongst us.

The Aims and Objects of the home

i. (*a*) To receive and protect such girls and women who from any cause find themselves stranded and helpless.

(*b*) To restore them to their families and relations if any, or to admit them into this Home.

ii. (*a*) To assist and rescue young women and girls irrespective of caste, creed or community from surroundings calculated to bring about their moral ruin.

(*b*) To give relief and help to all young women who have been led astray and deserted as well as to those recommended by the Madras Vigilance Association.

(*c*) To provide for their moral and spiritual welfare.

iii. (*a*) To educate and train them so as to make them good and useful citizens and also make them earn an honourable livelihood.

(*b*) To arrange for their marriages when suitable opportunities arise.

(*c*) To protect expectant unmarried mothers from any possible harm to themselves and to their offsprings.

iv. To give effect to such methods and projects, as the committee may from time to time adopt, for the protection and help of women and girls and for promoting a high and equal moral standard in sex-relationships.

We fully believe that all human beings are equal in the eyes of God, that our souls are eternal and that none, whether man or woman, is beyond reform or redemption nay—it is the first duty of the state and every civilised society to provide facilities and opportunities to everybody irrespective of age, caste, creed or race for becoming good and useful. In any society if there exists a large number of delinquents and undesirables, the blame is not with the individuals themselves, but with the system, and with the customs and practices that prevail in that society. If a girl or a boy is not good, the fault is with her or his early training, with the surroundings, with the parents and with the school. If we desire to turn out good men and women we must turn our attention first to the above factors that largely influence and shape the conduct and character. When we aim at reforming an individual to become harmless and good we should first take him or her away from the old unsuitable surroundings and associations, give him or her a place of safety, make them associate with good people and bring them under good influences. In traffic in women and children, very often, the girls and the women are the victims of either an evil custom, poverty, destitution or ignorance and want of education. On inquiry it is commonly found that some others are responsible for their fall. If you get into the history of these cases, very few are found to be willing to continue in that horrible existence. It is all the more tragic that they are very often forced to lead such an abominable life against their own wish for the profit of a third party. Therefore it is up to all good men and women, especially those who are parents to rise in revolt against these evils that force the individuals to submit to a life of vice and utter degradation. We who have thought about these matters and who have known the misery behind the veil of silence should never rest in our happy and comfortable homes till we find a remedy for all these evils and for all these human sufferings that are certainly avoidable, if knowledge and education of the right kind on these matters are imparted to the erring members of our society. We will certainly not be justified in repeating the argument that this ancient evil has existed all over the world and at all times since the world's creation and why we should bother our heads about it. In all civilised states, side by side with the existence of this evil honest attempts are being made by the cultured in that society to alleviate human sufferings and to improve the health and morals of the society and thus create better conditions of living. We may not be able to

clear the world of all the evils and sins, but certainly we should resist all evils and put up an honest fight against them and not quietly and helplessly submit to them. "We are responsible for the evils that we tolerate and for those that we do not resist actively."

Bombay and Calcutta have more than one shelter and more than one Home for the protection and training of these unfortunate girls and women. Both workers and money are available, because the public conscience has been aroused and the cause has found both popular and Government support.

The Madras Vigilance Association under the guidance of its Chairman, Right Rev. Lord Bishop of Madras and its devoted Secretary, Rao Bahadur K. V. Sesha Iyengar has done most valuable work in arousing public opinion against the heinous traffic in women and children. We are very much indebted to Mr. Sesha Iyengar for bringing his legal knowledge to the service of the poor, and lowly especially on a subject on which everyone wishes to observe silence. About 150 houses of ill-fame in the city of Madras have been closed with the help of the police and the Salvation Army women workers. A few of the rescued women have been accommodated in the Salvation Army Home.

An Appeal for Funds

We women are often told by our menfolk that women are born only to serve while men are expected to earn. We delight to serve, not only our family and children, but also to extend that service and our activities to those outside our own families and to the larger family, namely the nation. It is the privilege of woman and it is her prerogative to serve, to nurse and to heal the sick in body and in mind. But our service to the poor, to the lowly has to be financed and if we are only relieved of that concern of finding finance for our work, we will be quite content to be mere servants of humanity. Therefore we appeal to our men to give us ample financial support and thus make our humble efforts a complete success. In some of the advanced countries we find that the state and the municipalities themselves finance and manage such homes. In Bombay and Calcutta they receive liberal grants from the Government and their respective municipalities and we hope that our presidency will not lag behind other provinces in this respect.

On this occasion I, on behalf of my sisters, wish to thank the Salvation Army welfare workers for their ready help and co-operation in all our social purity work, but we feel that it is the duty of other communities and creeds as well at least to follow their good example and shoulder some of the responsibility.

In conclusion we thank all the philanthrophic ladies and gentlemen who are donors to this Home, so far Mrs. Ammu Swaminathan heads the list, having donated Rs. 500 thus setting an

example to her few rich sisters (the list of donors has already appeared in the press) and we hope that others, Rajas, Zamindars and public-spirited rich citizens would come forward to donate a building for the Home as the generous donor of the Govind-Kumar Home for girls in Calcutta. The Home itself has been furnished by the ladies of the committee, Rani of Munagala heading the list.

A FIGHTING SPEECH

In her address to the Alwaye Union Christian College Conference, Mrs. Kalyanikutti Amma made a fighting speech which deserves the attention of our reactionary menfolk. She declared roundly that the modern women 'will reverence not a Sri Rama who so grievously wronged his devoted wife but a Ram Mohan Roy, a Lenin or a Pandit Jawaharlal.' Our religious people who will never dream of treating their wives with the chivalry of Rama will be shocked at these impious sentiments. But, we have no doubt that Mrs. Kalyanikutti Amma speaks for an ever increasing number of Indian women who are chafing at their bondage of centuries and the only way by which the men of India can avoid a disastrous sex conflict is to appreciate and encourage the growing self-respect of our women and their thirst for freedom and equality.

Mrs. Kalyanikutti Amma referred to the reaction that is coming over Europe as represented by Herr Hitler's ruthless drive against women. It will not do to brush aside this phenomenon as a mere aberration in the progress of humanity. It is better to analyse and find out the causes of the setback. We are inclined to think that this reaction is partly due to the European women's disregard of natural facts in their craze for paper equality. Real equality between man and woman can be established only when both recognise the holy but burdensome task of motherhood that is laid upon woman by an inscrutable providence. When this central fact is given its due importance and proper provision is made for it, it will be possible to establish genuine equality. Thus, it cannot be the right for a mother to leave her child to slave at a typewriter at an office. Education, nursing and house-keeping appear to be natural and necessary occupations allotted to women in the economy of nature as manual and mental drudgery for man. Gifted women should have as much freedom as gifted men to follow their special vocations but in the bulk, the occupations of the sexes will have to follow the natural lines if society is to be stable. The path of wisdom seems therefore to lie in making society realise the honourable and precious work done by the woman in the home and the kitchen rather then take it for granted that these are ignoble tasks compared with the professions in which men are usually engaged.

The present economic structure of society is mainly to blame at this distortion of values. If rights of property are justified at all, it is evident that woman should be given a preferential share in view of her inevitable duty. If woman is to-day a kitchen drudge and a domestic slave, it is chiefly because man is also the property owner.

CONVOCATION ADDRESS

Kinnaird College

BY RAJ KUMARI AMRIT KAUR

Graduates of the Kinnaird College.

When Miss McNair asked me to address you on the occasion of your Convocation to-day I felt very diffident about accepting her invitation, for, not being myself a graduate of any university I did not consider that I was in any way worthy of this privilege.

I am, therefore, with you to-day only as a very humble worker in the cause of India's womanhood and as one who firmly believes that no progress of our country—either national or international—is possible unless and until India's womanhood is able to contribute to the full in every sphere of life.

To this end female education and a rapid expansion thereof on right lines is a matter of the most vital importance to the country.

It is sad indeed that to-day, in the 20th. Century, not even 3% of the women of our land are literate and that in spite of the Hartog Committee's opinion six years ago that "in the interest of Indian education as a whole, priority should now be given to girls' education in every scheme of expansion" this and other similar valuable recommendations have passed almost unheeded and an wholly unreasonable and enormous disparity still exists between the expenditure on education of boys and girls, to the detriment of the latter and in reality to the detriment of the country.

The organised womanhood of India has for years been crying out for a re-orientation of the entire system which shall make primary education universal, free and compulsory and give greater facilities for adult and mass education. We want industrial institutions and vocational training no less for our girls than for our boys and we have welcomed the inclusion in our school curricula of subjects such as are specially suitable and necessary for girls—the large majority of whom marry. But while welcoming the introduction of Domestic Science and kindred subjects in our schools I am not one of those who believes that girls should have an education wholly different from that of boys. It is plain from the history of all nations that women cannot be confined to merely domestic pursuits for they cannot fulfil family duties unless their minds take a wider range. To render mankind more virtuous and happier both sexes must act from the same principles and in order to spread those enlightening principles women must be allowed equally with men to found their

virtues on knowledge which, surely, is the birth right of every human being. Therefore it is that I am wholly in favour of a system of co-education from the earliest stages because I believe that such will lay the foundation stone of a stable social structure and will also afford one means of extending female education inspite of the present economic depression from which we, in conjunction with every country in the world are suffering.

I sincerely hope that the Punjab University Commission's recommendation for the adjustment of the present system by the adoption of four stages *viz*:—(i) a Primary stage of five years (ii) a Secondary stage of four years (iii) a Higher Secondary stage of three years and (iv) a Degree stage of three years will be accepted. This will ensure a higher standard for the Final School Examination and a higher age for entrance into College for those who are fitted in every way for University education while it will give to others a chance of diverting their energies towards vocational, industrial and other channels of training for which they may be better fitted. I also trust that their recommendation for a Training College for Women will be given practical effect to immediately.

The need for trained teachers, for doctors, for nurses, for social workers—in short, for educated and trained women in every department of life—is far greater than the present supply.

It is indeed heartening, therefore, to read in the report of your College that every year this Institution is sending out into the world a large number of graduates—though, at the same time, disheartening that, owing to lack of accommodation, for every one girl admitted two have to be refused. It is evident, therefore, that something must be done to remedy this defect and, until such time as there are enough colleges for girls in the Province, I feel that co-education, the raising of the standard of the Final School Examination, the expansion of the present colleges and the provision of suitable hostels for under-graduates will go some way towards solving this difficulty. And here while referring to hostels, I do want to emphasise very strongly the desirability of establishing only such as will ensure for our girls that corporate life which is the mainspring of the highest and truest traditions of a University.

I have placed before you very briefly a few of the problems that confront us today in the realm of female education for, after all, it is in your hands, the hands of the educated young women of India, that will lie in large measure the right solution of these.

It is the privilege of youth to dream dreams. It gives me very great pleasure to offer to you, graduates of the Kinnaird College, my hearty congratulations on the fulfilment of one of those dreams. You are today standing on the threshold of a new life. Your student days in an academic institution are over but your student days in the wider sea of life are just beginning. Here you have had the protection and guidance of your *Alma Mater*, here-

after you will have to steer your own ship, may be, very often, through troubled waters. Your conduct will be judged by a much harder school than the school of examiners who have counted you worthy of calling yourselves graduates of the University of the Punjab. Your education has, doubtless, equipped you with knowledge and a disciplined brain and has provided you with training so that you may not starve. This College, founded as it has been by those who were filled with the Christian spirit of service, has also trained you in the fundamental morals of citizenship so that your community life may be broadened, deepened and enriched and, above all, it should have made it a living reality to you that the deepest human instincts and aspirations are not intellectual or even moral, but spiritual. I would fain advocate a Chair for Civics in every University. I fervently believe that no education can be sound which does not implant early in the learner the basic principles of true citizenship and, above all, one which does not impart religious instruction for it is our duty to give to moral and spiritual values their rightful place in all schemes of education.

Young friends, I have already mentioned to you how vast in the field of work for educated womanhood in India today. It is difficult to forecast that within a reasonable period of time there will be an adequate number of Indian women ready to take their place in the many callings open to them and yearning for them. I do not like to believe that there will ever be a time when we shall say that our colleges have turned out too many graduates for I hope that university degree will not be only a means of earning a livelihood but that it will be a hall mark of lives filled with the joy of service, lives conscious of the dignity of human labour however humble its sphere, lives capable of seeing "the subtle and unobtrusive beauty of the commonplace" as the Poet Tagore so beautifully put it in his inspiring address the other day in Calcutta to the All India Women's Conference. I, therefore, appeal to you today and to those who, I hope, will follow in increasing numbers in your wake not always to concentrate your energies and your ambitions on work in towns only but to think also of the large majority of our sisters who live in the villages. They are the ones who need our help most and I and you and all of us have to ask ourselves the question "what are we doing to share our gifts with them?"

India is calling with a very insistent voice today to every Indian—in particular, I feel, to every daughter of hers. I am convinced that one of the greatest contributions that women can make today is the creation of a spirit of unity and fellowship. You who have had the privilege and joy of sharing a corporate life in your College are eminently fitted, now that you are leaving her portals, to teach the lesson you have learnt to a wider world. You have, I understand, recently chosen as your College motto the words "Let

there be light." I hope and believe that not only will that light be for the four walls of your Institution, not only will it mean for you the light of learning but that it will be for each one of you "the light that never was on sea or land," the light that illumines your souls and that will burn all the brighter within you and around you as you press on to your goal in whatsoever walk of life God calls you.

We women are striving to free ourselves from the chains with which tradition and age-long customs have bound us and are desirous of playing our rightful part in the India of our dreams. To you with your education and training and with all the ardour and vision of your youth, will come endless opportunities under the new order and your responsibility will be great. Remember that all right simply duties and that what Mazzini said years ago to the workmen of Italy is true for each one of us today. "Every right you have can only spring from a duty fulfilled." The India of our dreams must be not only a free country politically but a potent moral agency if she is to take her rightful place in the world. To quote Mazzini once more "Your Liberty will flourish, protected by God and man, so long as you hold it—not as the right to use or abuse your faculties in the direction it may please you to select—but as the right of free choice............of the means of doing good." "The State comes into existence to make life possible, said Aristotle, "it continues to exist to make life good." The women of India must see to it that the national life is good for it is women's privilege to contribute to the full to those moral and spiritual values without which all material power and wealth are as mere dross. This can only be achieved if women, bound together in the common bond of human fellowship, dedicate themselves to service in the true Christian spirit of love and self-sacrifice.

In conclusion, I will quote to you a verse which appeals to me and which, I feel sure, will find echo in your hearts.

"I vow to thee my country,
All earthly things above,
Entire and whole and perfect,
The service of my love,
The love that never falters,
The love that stands the test,
That lays upon the altar,
The dearest and the best,
The love that asks no questions
The love that pays the price,
The final sacrifice."

"With bowed heads and open hearts, may we offer ourselves. We can do no more, and we dare do no less."

"EMANCIPATION OF HINDU WOMEN—BARODA'S LAD."

BY V. V. JOSHI, B.A. LL.B., BARODA.

Baroda, under the rule and guidance of its enlightened ruler, is always right ahead of the rest of India, in matters of social legislation. More than thirty years ago, it passed and enforced the Child Marriage Restraint Act thus forestalling the Sarda Act and at every step in its march onwards, it has been anticipating a like measure of reform in British India. The legal disabilities of Hindu Women have been a standing grievance for many years past but everywhere, except in Baroda, the appeal for their removal has fallen on deaf ears. Women of India to-day are demanding equality of rights and status, and are growing impatient for the removal of the legal disabilities they are smarting under. But the strong opposition that every measure of reform, whatsoever, evokes from within and without the legislative bodies obliterates the faintest hope of an early emancipation of Hindu Women however just and pressing their claim and cause may be. Baroda has successfully solved the problem and has practically emancipated the Hindu Women from their legal disabilities.

PERSONAL RIGHTS.

The Baroda Hindu Divorce Act of 1931, the first of its kind, confers on Hindu Women the right of dissolving marriage, among castes as were not entitled by custom to do so. A Woman, married according to the Hindu law, can now obtain a decree for dissolution of her marriage if, her husband (*a*) has disappeared for more than seven years or, (*b*) has become a recluse or (*c*) has embraced another religion or (*d*) is guilty of cruelty, desertion or adultery or (*e*) is impotent. She can get her marriage declared a nullity if her husband at the time of her marriage, was suffering from leprosy or other loathsome disease; was deaf, dumb, blind, lunatic, idiot or converted to another religion; or if the marriage was brought about by force or fraud or was within the prohibited degrees of relationship. After having obtained a decree either of dissolution or nullity, she can marry again during the life-time of the man who was formerly regarded as her husband.

PROPERTY RIGHTS.

Equally far reaching are the recent changes made in the Baroda Hindu law regarding her property rights. They have blotted out many a disability and raised her status from being a mere dependent to that of being a coparcener. According to the new changes, the widow occupies the same status as that of a son. She becomes a coparcener of the joint family if her husband was

joint with others and is entitled to the whole share of her husband if he has no son or to an equal share with her sons. In a separated family, she inherits her husband's property along with her son or sons. In all cases she gets a share equal to that of her son and can enforce her right by demanding partition like any other coparcener. The limited ownership of the widow has received a deathblow. A widow wields absolute ownership over property, which comes into her hands either by partition or succession, upto the value of twelve thousand rupees. This measure of value will cover 999 cases out of thousand. Though she has to have limited ownership in the property over and above the value of twelve thousand rupees, hes power of disposal is further enlarged. The list of reversioners entitled to challenge her transactions is curtailed so as to include in it only the heirs of the compact series. So that if there are no heirs of the compact series or if they do not choose to object, she can deal with the whole property anyway she likes and the distant relations, though they can inherit the property such as is left undisposed of, cannot question the propriety of her transactions either during her life-time or after her death. The items of legal necessity include now gifts to charity even of philanthropic nature such as donations to schools and acts of public welfare. The daughter is also given a substantial weight. An unmarried daughter, after the death of her father, can ask a fourth of her brother's share if she has or would have one, in the joint family property, and the self-acquired property of her father, she can enforce her right to one-fourth share by partition.

These changes would go a long way in emancipating Hindu Women from their legal disabilities. Baroda shows the way in which the problem, believed to be most complicated and difficult, can be solved and solved successfully.

INDIAN LADIES IN BRITISH SOMALILAND

Like all other British East African Colonies, Somaliland also can boast of a handful of Indian ladies. North and West of India have been sparingly represented while the south has the privilege of exceeding the other parts. Little or nothing is probably known to the Indian about this primitive, yet charming little land. A country such as this, unknown to modern artificialities has assuredly the rare fortune to retain her inborn natural charm and solitude. An evening on the shaab pier of Berbera, the picturesque little town, is an antidote for all worries of life. A glorious sun set, the roaring sea, the bustle from the native crafts, the rhythmical echoes of the Police Guard Revellie Bugle and a cluster of buildings half buried among trees are your soothing and beautiful companions.

The life of these ladies is probably a divine gift to serve as an ideal to those who are enveloped in caste and communal prejudices. Though they represent almost all the bulk communities of India and differ materially in customs and manners from one another their way of living in sisterly affection and good-will is the chief characteristic of their life. It will not be an exaggeration to say that the caste eccentricities which have befogged some of these ladies from their very infancy have been radically cured by the enlightened ideas and civilisation they have acquired in travelling and coming in contact with better types of people. The evil effects of "Zanana" have been brought home to them and it is a happy fact to say that at the moment none of them follows this prehistoric fashion.

In the field of sports these ladies have an unique place in this country. Most of them competed with keeness and enthusiasm for annual sports conducted by the Berbera Recreation Club achieving several first rate prizes. The tennis championship was won by a lady and as recently as last year another lady had the honour to reach up to the finals in the Billiard Tournament. The latter's play evinced intelligence, tact and grace and was therefore enthusiastically applauded. Quite recently a Punjabi lady accompanied her husband on foot for shooting in the wild jungles facing insurmountable difficulties and this act of courage has marked her with distinction.

Apart from their educational merits, their intelligence for grasping new things and ideas will attract the admiration of one and all. As good housewives their accomplishments are rather high when compared with the existing conditions in India. The aptitude they show in crochet and other sartorial arts will speak of their adaptability to circumstances. However bitter the travelling from station to station may be in this country with humility and politeness they overcome this bitterness.

To give an idea of the sterling qualities of these ladies within the compass of this small article is indeed too difficult a task. On the other I am not one who seeks shelter under the saying "Many a flower is born to blush unseen."

K. K. NAIR.

HEADQUARTERS

The following is a list of all the kind friends who have given donations for the Home for Women of the Women's Indian Association.

PATRONS

H. H. Dowager Maharani of Vizianagram.
Mrs. Ammu Swaminadhan.

DONORS

	Rs.	A.	P.
Mrs. Ammu Swaminadhan	500	0	0
Dewan Bahadur M. Balasundaram Naidu Garu	200	0	0
Mrs. Kesava Pai	200	0	0
Mrs. Kamala Pandalai	150	0	0
H. H. Dowager Maharani of Vizianagram	150	0	0
Rao Bahadur V. Thiruvengadathan Chettiar	100	0	0
Hon. Dewan Bahadur S. Kumaraswamy Reddiar Avargal ...	100	0	0
Mr. V. L. Ethiraj	100	0	0
Mrs. Nazir Hussain	100	0	0
Mrs. Kasturi Ranga Aiyangar	100	0	0
Messrs. Bapalal & Co	100	0	0
Anonymous	100	0	0
Mrs. Kaveri Rajam	100	0	0
Hon. P. T. Rajan, Esq.	100	0	0
Mr. T. Ponirula Pillai	100	0	0
Dr. (Mrs.) Muthulakshmi Reddi	100	0	0
Dr. K. N. Kesari Avargal	100	0	0
Mrs. Malati Patwardhan	100	0	0
Lady Krishnamachariar	100	0	0
Hon. Sir Mahomed Usman Sahib Bahadur	100	0	0
By small donations	710	0	0
By Dramatic performance (including the donation from the Maharajah of Pithapuram)	493	5	3
Total ...	3,903	5	3

REVIEW

"Advance India" is a new magazine which has just come into being and its authors are to be congratulated on the very high standard they have achieved in their first number. We may hope that this is only the promise of what is to follow and we are sure that it will fulfil a great purpose in putting before the public wholesome well-balanced and progressive ideals. We congratulate the Editor and his colleagues and wish the magazine every success.

NOTES AND COMMENTS

The Home for Women:

We have reached from hopes to realisation, and the Home for Women has been actually started. The beginning is very modest and a very great deal, in fact, all we have to do lies before us, but we can feel justly happy and proud that our dream has materialised so soon. "Ananda Vilas" where the girls now stay has a happy meaning and we are sure that its inmates will know real "Ananda" that will come to them through lives that have been cleansed and healed of all perversity and the strength that will come through knowledge and right thinking so that they will no longer go into the world as easy victims to life's evils but as self-reliant clean minded and useful women. Nature takes into herself all that is cast off and waste and out of it creates beauty; and so out of the cast off and wasted lives let us try to create beautiful ones. A detailed account of the opening function and a picture appears in this issue of the magazine. We appeal to all our readers to send us contributions so that we may be enabled to carry on what we have begun

A Woman Scholar Honoured:

We offer our hearty congratulations to Srimathi Varalaxamma for the honour she has received from the Progressive Union in Nellore. It seems as if the old halcyon-days of woman's greater freedom and achievement were coming back again. May it be so!

The Revival of the Swarajya Party:

The whole country has received with pleasure the news of the revival of the Swarajya Party, which is really the Congress, only with a different programme to what it has been following for the last 4 years. It is quite obvious that the withdrawal from active work of the country's most devoted and ablest men and women had created a gap that nothing could fill. In a country like India where the masses are illiterate and uneducated, and at this critical and formative period, a far greater responsibility rests upon the leaders. No matter whether one approves of it or not, the present legislative machinery is the one through which the country is to be administered, then how much more necessary it is that these legislatures, in spite of their drawbacks, should be enforced by the most nationally minded, able and devoted men and women whose motive will be to serve the country's good and not their own.

If there is a working majority of such members in all the legislative assemblies and Councils then we may hope that even

though they do not carry forward every measure that they would, nor will it be possible for the reactionery elements to have their own way. This itself will be a great step forward.

Mahatma Gandhi's consent has made matters simpler and happier. What we need so much to learn in India is loyalty to our national institutions. It is unswerving loyalty and dicipline that have built strong political organisations in every country. The ideas of an organisation must be such as would never offend the highest sense of honour of its members and then the loyalty of its members should be equal to every strain. The strength that we gather through many uneventful quiet years is put to the test in an hour of trial, and if we have not wasted the years we will find ourselves equal to meet whatever comes. This can only be if we will learn always to think unselfishly, patriotically, keeping before us the vision of untarnished honour and national dignity. If we have thought thus, then to act will be easy. We want men and women high hearted and high minded, who will not be distracted from their goal by the many side shows that seem to lure the unwary, men and women who will give themselves to the cause and not expect the cause to give itself to them.

Mrs. Lindbergh :

The following paragraph will be of great interest to our readers. There seems no sphere in which women have failed to reach the heights when opportunities have been available. The old and accepted theories of the weaker sex seem to be falling away. For intrepid courage, physical endurance and nerve combined with scientific interest, which alone could lead to such accomplishments, we could not want a better example. We are proud of such women, We hope that the young Indian women will be inspired to achievement by such examples.

Gold Medal to Mrs. Lindbergh :

Mrs. Anne Merrow Lindbergh has just been awarded the Hubbard gold medal for outstanding geographic achievement by the National Geographic Society. She is the first woman to receive the medal. Col. Lindbergh received it previously. The Hubbard medal has gone to eight other men, among them Admiral Peary, the discoverer of the North-Pole.

Although several women have flown the North Atlantic, Mrs. Lindbergh is the only woman to fly across the South Atlantic. She is also the only woman to have crossed from America to Japan by air. She has been given the gold medal for her brilliant accomplishments as radio operator, aerial navigator and co-pilot. This ought to be an inspiration to women everywhere, particularly the awakened womanhood of India,

" The honour was conferred, " said Dr. Gibbert Grosvenor, president of the National Geographic Society, " for Mrs. Lindbergh's tireless and skilful work during the aerial circumnavigation of the

Atlantic by Col. Lindbergh last summer, and for her activities during their flight in 1931 from Washington to Tokio."

Mrs. Lindbergh's achievements during the survey trip with Col. Lindbergh were unique. She travelled more than 29,000 miles in 198 flying hours, not as a passenger, but as a co-pilot. She had the sole responsibility throughout the trip for radio communications, and was praised by veteran wireless operators on both sides of the ocean.

Between radio messages, Mrs. Lindbergh found time to share the navigational duties of her husband, and again received plaudits for her skill and accuracy. A competent pilot, she also handled the controls of the highpowered 'plane at times to relieve Col. Lindbergh.

* * * * *

Swadeshi offers every man, woman and child an occasion to make a beginning in self-sacrifice of a pure type. . . True Swadeshi consists in introducing the spinning wheel in every household and every household spinning its own yarn.

—Mahatma Gandhi

45

HINDI

मद्रास के मारवाड़ियों में स्त्री-शिक्षा का प्रचार।

गतांक से आगे।

दक्षिण में रहनेवाले उत्तर भारतियों का विशेष कर मारवाड़ियों का एक बड़ा इतिहास ही लिखा जा सकता है यह लोग बहुधा व्यापार वाणिज्य के दौरान में अपनी जन्मभूमि मेवाड़ से यहां आये। और अब यहीं के रहिवासी बन गये हैं। यह जाति भारत बर्ष की तमाम जातियों में सब से धनाढय है। जिस जाति का जीवन लक्ष हमेशा व्यापार दक्षता द्वारा धनोपार्जन ही रहा हो और युग धर्म के उच्चतम अन्य साधनों के उपार्जन के वह सब से पीछे ही रही हो, आज वही मारवाड़ी जाति संसार की उन्नति की दौड़ में यथा योग्यभाग लेने लगी है, वह अब प्रत्येक सामाजिक धार्मिक, राजनैतिक सुधारों की पक्षपाती है। मारवाड़ी समाज में कई गुण ऐसे हैं जो किसी भी जाति को महान बनाने की यथेष्ट सामर्थ्य रखते हैं। इस जाति की दान वीरता उपकार परायणता, व्यापार दक्षता, धर्म भीरुता आदि बातें अद्वतीय हैं, सारे भारत वर्ष में मारवाड़ी बन्धुओं के स्थापित मंदिर, तालाब धर्म-शाला, अतिथि ग्रह, औषधालय, सदावृत, अन्नक्षेत्र गौशालायें आदि सात्विक दान के कीर्ति स्तम्भ हैं। सरस्वती के पूजन क्षेत्र में भी उनके जगह २ वाचनालय, ग्रन्थ संग्रह, विद्यालय आदि मारवाड़ियों की शिक्षण प्रियता के परिचायक हैं। सामाजिक निराकरण के लिये महाजन सभा, माहेस्वरी सभा आदि स्थान स्थान में नियुक्त है। अतिशयोक्ति नहीं जिस प्रकार अकेले मारवाड़ी बन्धु करोड़ों का धन संचय करते हैं उसी प्रकार लाखों रुपये दान कर हिन्दू जाति की महान सेवा भी करते हैं। आज मारवाड़ी समाज में जातिरत्न देश प्रसिद्ध ताराचंद घनस्यामदास विड़ला, बंसीलाल अबोरचंदजी, पूज्य जमनालालजी बजाज, श्री रामगोपाल मेहता, सीताराम सेक सरिया जी, सुप्रसिद्ध पत्रकार मूलचंद्र अग्रवाल, (संपादक, विश्वामित्र) सेठ गोविन्ददास जी जैसे दानवीर देश हितेषी मारवाड़ी सज्जन अपने समाज का मस्तक ऊँचाउठाये हुए हैं।

मारवाड़ी भाइयों की घरू बोली मारवाड़ी है । तथापि उनकी व्यावहारिक अथवा शिक्षण भाषा हिन्दी ही हैं। परन्तु इन लोगों को अपनी मातृ-भाषा के द्वारा शिक्षा प्राप्त करने के साधन दक्षिण में नहीं के बराबर हैं। दक्षिण में हिन्दी का जोरों के साथ प्रचार होते देख कर इनके मन में भी अपनी मातृ-भाषा के प्रति प्रेम उत्पन्न होना सहज ही था । इस सहज प्रेम को सार्थक करने के लिये पुरुषों ने व्यक्ति गत या सामूहिक दृष्टि से कुछ प्रबन्ध कर लिया, क्योंकि पुरुषों को अपने मूल देश वासियों से लिखा पढ़ी लेनदेन आदि का सिलसिला जारी रखना अनिवार्य है। परन्तु स्त्रियों के मातृ-भाषा की शिक्षा देने या दिलाने को कोई प्रयत्न या प्रबन्ध नहीं किया गया। जो शिक्षित मारवाड़ियों की दृष्टि में समाज के लिये कलंक प्रतीत होने लगा और उन्होंने यथा-शीघ्र इसको दूर हटाने का संकल्प किया। इधर राष्ट्रीय जाग्रतिने भी उनके विचार को कार्य रूप में परिणित करने की शक्ति पहुँचाई। कुछ शिक्षा प्रेमी मारवाड़ी बन्धुओं ने मद्रास में एक कन्या पाठशाला का स्थापन किया जिस कार्य के श्री गणेश ता- २–१०–३० विजया दशमी के शुभ मुहूर्त पर करने का सौभाग्य मुझे प्राप्त हुआ। सर्व प्रथम इस विद्यालय में १०-१२ कन्यायें शिक्षा पानी लगीं अब यह संख्या ७५ तक पहुँच गई है। जिसमें मारवाड़ी बालिकायें ही नहीं अपितु सिन्धी और हिन्दुस्तानी कन्यायें भी शामिल हैं इस विषय में हमारे हितैषी सेठ रामनाथ गोयनका का प्रयत्न प्रशंसनीय है। जिनके अदम्य उत्साह से यहां की जनता में परिवर्तन शील आयोजनायें कार्य रूप में परिणत हो हमें नई आशायें दिलाती हैं। आप एक सुयोग्य विद्वान एवं स्त्रि शिक्षा प्रेमी देश हितैषी सज्जन है। वह आपका ही प्रमुख प्रयत्न था जो की लाला कुन्दन मल दमाणी, इतना धन प्रचुर मात्रा में संस्था को देने के लिये अग्रसर हुए। आपका मारवाड़ी समाज पर काफी प्रभाव है, यद्यपि आप स्वयं व्यापार के कारोबार में व्यस्त रहते हैं परन्तु सार्वजनिक जीवन का क्षेत्र आपका बहुत व्यापक है।

विद्यालय स्थापन के द्वतीय वर्ष में मद्रास के दानवीर सेठ श्रीमान लाला कुन्दन मलजी दमाणी ने २७०००) रुपये का दान इस विद्यालय केलिये दिया। श्री कुन्दन-मलजी के उक्त दान से बनवाये हुए भवन का उद्घाटन गत वर्ष ता० १९ दिसंबर को मद्रास की लेडी गर्वनर श्रीमती घोषन द्वारा सम्पन्न हुआ। श्री लेडी गवर्नर ने उद्घाटन के समय अपने भाषण में स्त्री शिक्षा की आवश्यकता पर मारवाड़ियों का ध्यान आकृष्ट किया और प्रशंसा करते हुए मद्रास के हिन्दी भाषी समाज को विद्यालय से समयोचित लाभ उठाने का आदेश दिया।

नवीन भवन में प्रवेश करने पर पाठशाला की दिनोदिन उन्नति होने लगी और कन्याओं की संख्या बढ़ती गई। प्रधान अध्यापिका की सहायता के लिये श्रीमती शान्ता देवी ज्ञानी को नियुक्त किया गया और हाल ही में एक और सहायिका श्री श्यामदेवी की नियुक्ति भी हुई है। पाठशाला ने अपनी ३ वर्ष की आयु में जो कार्य किया है वह शाला के हितैषियों की दृष्टि में प्रशंसनीय और हमारी राय में बड़ा आशा जनक प्रतीत होता है। सन् १९३१ से १९३३ तक लगभग ७० कन्याओंने यहां से प्रारम्भिक शिक्षा पाई है। जिन में ३० वयस्क कन्याओंने अक्षराभ्यास से लेकर सामान्य ज्ञान जैसे धार्मिक पुस्तकों का पठन पाठन, पत्र लेखनादि की योग्यता प्राप्त की है और वे साक्षर एवं सामयिक ज्ञान रखते हुए अपने घरों की शोभा बढ़ा रही हैं। बड़ी प्रसन्नता की बात है अधिकांश कन्यायें अपनी शैक्षणिक उन्नति की ओर अग्रसर हैं और उनका पत्र व्यवहार हमसे आज भी जारी है। प्रथम वर्ष में यहां पर केवल अक्षराभ्यास की दृष्टि से पाठ्य-क्रम जारी रहा। लेकिन दूसरे साल से शिक्षाविभाग की पद्धति पर पढ़ाई शुरु की गई। जिस में लोक व्यवहार की मौखिक शिक्षाकाभी प्रबन्ध किया गया। अब संगीत, सिलाई, धार्मिक तथा स्वास्थ्यशिक्षा पर पहिले से अधिक ध्यान दिया जा रहा है। जिसको हमारे सभी हितैषियों ने बहुत पसन्द किया है हम इस विद्यालय में अपने अभीष्ट आदर्श की ऐसी शिक्षा का प्रचार चाहते हैं जिस में विवेक, ज्ञान, कर्म, धर्म, सतसंग और संयम की प्रवृत्तियां बढ़े, जो शिक्षा शक्ति, सामर्थ्य, स्वाभिमान और सतीत्व गौरव का पाठ पढ़ाती है। जो शिक्षा हमारी रग रग में सीता सावित्री के पवित्र शीलस्वभाव का उत्साह भरे वही शिक्षा इस आशा मयी कन्या पाठशाला का चरम ध्येय है। क्योंकि ऐसे विद्यालयों की अबोध बालिकायें ही भविष्य में मातायें बनकर राष्ट्र-माता की सेवा में अपने नौनिहालों को अर्पित कर सकने की भावना रक्खेंगी।

मद्रास भर में यही एक कन्या विद्यालय है जिस में हिन्दी भाषी बालिकाओं को मातृ-भाषा द्वारा शिक्षादी जाती है। विद्यालय के दैनिक और नैमित्तिक कार्य के अतिरिक्त वयस्क कन्यायें तथा महिलाओं की सामयिक शिक्षादीक्षा का भी प्रबन्ध करना हमारे लिये बहुत ही आवश्यक मालूम हुआ है। इसलिये भविष्य में कुछ नवीन आयोजना मारवाड़ी समाज के सामने उपस्थित की गई है। स्वतंत्र भवन व सुयोग्य प्रबन्ध के कारण अब से विद्यालय में वयस्कस्त्रियों की सेवा भली भांति हो सकेगी। नवीन आयोजना के अनुसार गीता रामायण आदि धार्मिक ग्रन्थों का पठन पाठन का विशेष प्रबन्ध किया गया है।

संगीत शिल्प कला एवं ललित कला की उचित सुविधायें की गई हैं और धार्मिक उत्सव त्योहार भी मनाये जायँगे, इसके अतिरिक्त मातृ जाति से विद्यालय का अटूट संबंध स्थापित करने के लिये एक मातृ-मंडल संगठित किया गया है। मातृ-मंडल के सहयोग से हम अपनी नवीन आयोजना को पूर्णतया सफल कर सकेंगे। और दक्षिण भारत की राजधानी मद्रास में हिन्दी भाषी स्त्री समाज को अन्य शिक्षित महिलाओं के मुकाबले में किसी तरह पीछे न रहने देंगे।

47

When You Can Spare A half-hour Please come to see the NEW ARRIVALS

Much thought was given by our purchaser of stocks to, the subject of Ladies' Dress Goods—to closely study the exact needs of our fair customers and to endeavour to supply them with what they would themselves have chosen. Result:

NEW STOCKS IN SAREES and DRESS GOODS ..

consisting of the pick of the Season in Quality and Value. They are a marvel really. You must see them. There's an enormous variety.

ESTABLISHED 1890.

Chellaram's

CHELLARAM GIANCHAND

THE OLDEST AND MOST PROGRESSIVE HOUSE

THE WHITE HOUSE
86, Walajah Road
MADRAS.

East or West-Health and Home

are women's tender care.

Half their lives are unsparingly given by women to tending, safeguarding and administering to the health needs of the household and the welfare of the home. Everything should be done to lighten women's burden and lessen their cares.

Little's Oriental Balm accomplishes a double help to a world of tired womenfolk. As a proved remedy for the every day ills and the aches and pains of all the household, Little's Oriental Balm is a boon to the community and a blessing indeed to the anxious wife and mother. Keep **Little's Oriental Balm** always in the home, but beware of imitation Look for :—

(1) The Free Gift Packing containing a Free Tablet of the Jasmine Scented Oriental Soap.

(2) The world-famous Moon and Mosque design upon the familiar red packing.

(3) The directions for use being printed in blue and the Moon and Mosque on front printed in Blue and Red.

LARG SIZE contains a *FREE GIFT.* **PRICE AS USUAL**

Made in India (Madras City) for Half a Century

LITTLE'S Oriental BALM

the World Renowned Relief for Aches and Pains

NOTICE There is now a *Small Size* **PRICE FOUR ANNAS**

TAMIL

ஸ்திரீ தர்மம் 1934-ம் ௵ ஏப்பரல் மீ

நமது உலகம்

அடுத்த வருஷத்தில் நல்ல யோக்கியதையுள்ள இந்திய மாணவர் மாணவிகளுக்கு ஜர்மனியில் உயர்தரப் படிப்புப் படிக்கப் பற்பலவிதமான ஸ்காலர் ஷிப்புகள் கொடுக்கப்படுமென்று ஜர்மன் கல்விக் கழகத்தின் சார்பாக சர். ஜே. சி. போஸ் அறிவிக்கின்றார். ஆதலால் நமது மாணவிகள் இத்தருணத்தை நழுவ விடார்களென எதிர்பார்க்கிறோம்.

* * * *

சுவீடன் தேசத்தில் ஒருபெண் சுமார் 30 வருஷங்களுக்குமுன் ஒரு ஊசியை விழுங்கி விட்டாளாம். அந்த ஊசி இப்பொழுது முழங்கை வழியாக வெளியே வந்துவிட்டதாம்.

* * * *

ராஜஷாஹியில் ஒருமாது ஒரே முறையில் ஐந்து பெண் குழந்தைகளை ஈன்றாளாம். அக்குழந்தைகள் ஐந்தும் உடனே இறந்துபோயினவாம். தாய்மட்டும் சுகமாக இருக்கின்றாளாம்.

* * * *

துருக்கி தேசத்தைச் சேர்ந்த கோனியர் என்னுமிடத்தில் குலிஜார் என்ற பெயரோடு, 150 வயதுடைய ஒரு மாதிருக்கின்றாளாம். அவள்தான் உலகில் அதிக வயதான மாது என்று சொல்லப்படுகிறது.

* * * *

அமெரிக்காவின் தலை நகரான நியூயார்க்கில் ஒரு கலியாணத்துக்காக மட்டும் 3,770 பவுன் செலவிடப்பட்டது. அதில் புஷ்பங்களுக்கும் மாதா கோயில் அலங்காரத்திற்கும் 370 பவுன் செலவிடப்பட்டது.

அந்த நாட்டைச் சேர்ந்த மிஸ் மேயோ தான் நம் இந்திய நாட்டை மூடப் பழக்க வழக்கங்களுள்ளதெனத் தூற்றுகின்றார்.

* * * *

ஸ்ரீமதி பிக்போர்டு மரணம்

பிரிட்டிஷ் பார்லிமெண்ட் அங்கத்தினரும் லோதியன் கமிட்டி மெம்பராக இந்தியாவில் சுற்றுப் பிரயாணம் செய்தவருமான மிஸ் பிக்போர்டு என்னும்

மாது சிரோமணி ஸ்ரீமோனியா சுரத்தால் பகர்டனுக் கருகிலுள்ள கிங்ஸ்டர்ன் டேல் என்னுமிடத்தில் இம்மாதம் 6-ந் தேதியன்று இறந்துவிட்டார்.

* * * *

லண்டன் வர்த்தக சபையின் ஆதரவில் டைப்ரைட்டிங் பரீட்சை வைக்கப்பட்டபோது ஒரு குருட்டுப்பெண் அதில் வெற்றிப்பெற்று இரண்டாவது பரிசு பெற்றாளாம்.

* * * *

ரோயல் பிரான்ஸ் என்னும் அமெரிக்கா நடன மாது தன்னுடைய கால்களை இரண்டு லட்சம் டாலர்களுக்கு இன்ஷியூர் செய்துகொண்டிருக்கிறாளாம்.

* * * *

பரோடாவில் பெண்கள் முன்னேற்றத்தைப்பற்றி லேடி கிருஷ்ணமாச்சாரி அம்மையார் கூறுவது, "பரோடாவில் குழந்தைகளை மணம் செய்யும் வழக்கம் அடியோடு நிறுத்தப்பட்டது. வயோதிகர்கள் சிறுபெண்களைக் கலியாணம் செய்யக்கூடாது என்றும் ஒரு சட்டம் இயற்றிவைக்கப்பட்டிருக்கிறது. சஹ கோத்திரத் தடை விலக்கப்பட்டிருக்கிறது. 18 வயதுக் குட்பட்டவர்களுக்குச் சந்நியாஸமோ தீக்ஷையோ கொடுக்கக்கூடாது என்று சட்டமூலம் தடைசெய்யப்பட்டிருக்கிறது. ஜாதிக் கொடுமை விலக்குச் சட்டம் சமீபத்தில்தான் மஹாராஜாவின் சம்மதம் பெற்றது. இந்தச் சட்டப் பிரகாரம் கலப்பு மணம் செய்தால் ஒருவரை பொருவர் ஜாதிப்பிரஷ்டம் செய்யமுடியாது. தாழ்த்தப்பட்ட மக்கட்கு ஆலயப்பிரவேச உரிமையுண்டு. விதவைகட்கும், கலியாணமாகாத பெண்கட்கும் முறையே புருஷனுடைய சொத்திலும், தந்தையினுடைய சொத்திலும் மற்றவர்களுக்குள்ள உரிமை உண்டு."

மாதருக்கு உத்தியோகம் கிடையாது

துருக்கி அரசாங்கத்தார் இனி தங்களுடைய எந்த இலாகாவிலும் துருக்கி மாதர்களுக்கு உத்தியோகங்கள் கிடைக்கலாகாதென்றும் ஸ்திரீகள் டைப் வித்தையில் பயிற்சிபெறக் கூடாதென்றும் ஓர் உத்தரவு பிறப்பித்திருக்கின்றனராம். அதற்குக் காரணம் கல்வியில் தேர்ச்சி பெற்ற வாலிபர்களின் தொகை அதிகமாயிருந்தும் அவர்களிடையே வேலையில்லாத் திண்டாட்டம் அதிகமாக இருப்பதேயாம். வாலிபர்கள் தக்க வேலையில்லாமல் இருப்பதால் திருட்டு முதலிய குற்றங்கள் சம்பந்தமாயுள்ள வழக்குகள் நாளுக்கு நாள் அதிகரித்து வருவதாலும் இம்முறை கைபாளப்படுகிறதாம். துருக்கி அரசாங்கம் ஜர்மனி, பல்கேரியா முதலிய தேசங்களை அனுசரித்தே இத்தகைய உத்தரவைப் பிறப்பித்திருக்கின்றது.

வேலை கிடையாத் திண்டாட்டம்

1. சாத்திரங்கள் சரிதங்கள் மன்னவர்
கோத்திரங்கள் குலங்கள் இலக்கண
சூத்திரங்கள் தொகுத்து விரித்து நான்
ஆத்திரத்தொடு கற்றதளவுண்டோ?

2. மண்ணினுள்ளவும் வானகத்துள்ளவும்
எண்ணி எண்ணி எழுதிய நூலெல்லாம்
நுண்ணிதாக நுழைந்து தெரிந்தவை
கண்ணியம் பெறு காலமெக் காலமோ ?

3. வீடு விற்றும் விளைநிலம் விற்றும் மா
டாடுவிற்றும் அணிமணி தாம் விற்றும்
பாடுபட்டுப் படித்த படிப்பெலாம்
வாடு மென்பசி மாற்றியதில்லையே.

4. பட்டம் பெற்றனன் பண்டிதர் தம்மிடம்
மட்டிலாத மதிப்புரை வாங்கினேன்
துட்டிலாது சுழன்று கறங் குமிக்
கட்டம் நீங்கு வழியினும் கண்டிலேன்.

5. ஆயுமேலதிகாரிகள் வாழுமக்
கோயில், தோறுங்கை கூப்பித் தொழுதனன்
ஓயும் நெஞ்சுக்குறுதி சொல்வாரில்லை
ஏயும் என்விதிக்கென் செய்குவேனையோ.

6. நெஞ்சின் நூலை நினைப்பதை விட்டினி
பஞ்சின் நூலிற் பழகத் துணிகுவன்
விஞ்சு செல்வமும் மேன்மையுந் தங்குமே
கெஞ்சு வாழ்கையும் கேடுமொழியுமே.

(ஒரு தமிழன்)

கோகிலாவின் கோரிக்கை

மிஸஸ் மூர்த்தி
(சென்றமாத தொடர்ச்சி)

மலையா நாட்டில் கிளாங் என்னுமிடத்தில் சர்க்கார் உத்தியோகஸ்தர்கள் வதியும் ஓர் ரமணியமான பங்களா, அதன் ஒரு பக்கத்தில் அமைக்கப்பட்டிருக்கும் பூஞ்சோலையில் உட்கார வசதியாக எதிர் எதிராக சாய்வு நாற்காலிகள் போடப்பட்டிருக்கிறது. அவைகளிலொன்றில் ஓர் வாலிபன் உட்கார்ந்து கொண்டு தன் காதற்கிளியை கைகாட்டி அழைக்கிறான். அவள் கையில் ஒரு ரோஜா மலரினையும்கொண்டு நாயகன்பால் அன்ன நடை நடந்து வருகிறாள். ஏதோ ஆவலோடு பேச ஆரம்பிக்கிறாள்.

கோகிலா :—நாதா ! வருகிற ஞாயறன்று எங்கள் கலாசாலை மாணவிகளும், மற்று சகாக்களுமாக 'ஹாட்-ஸ்பிரிங்' (Hot-spring) பார்க்கப்போகலாமென தீர்மானஞ் செய்திருக்கிறோம். தயவு செய்து அதற்கு அனுமதி கொடுப்பீர்களா ?

சந்திரகாசன் :—நானும் வரலாகாதோ ?

கோகிலா : நம்மிருவருமாக வேறொரு தருணம் போகலாமென்று நினைக்கிறேன்.

சந்தி :—சரி உன்னிஷ்டம்.

கோகி :—ஆனால் நம்முடைய காரையும் தந்து உதவுவீர்களா ?

சந்தி :—அன்று கோலாலம்பூருக்குப் போகலாமென நினைக்கிறேன். இம்மலையா நாட்டில் வந்து வருடம் நான்காகிறது, இன்னும் ஒருநாள்கூட சாரதாவைப் பார்க்கமுடியாமலிருக்கிறது.

கோகி :—நான் எத்தனை நாளாகப் புலம்புகிறேன். கப்பல்விட்டிறங்கினது முதற்கொண்டு சொல்லுகிறேன்.

சந்தி :—ஆம் நீ சொல்வது சரி, என்றாலும் 'தோழனோடும் ஏழமை பேசேல்', 'இல்லானை இல்லாளும் வேண்டாள், மற்றீன்றெடுத்த தாய் வேண்டாள்' என்ற ஆன்றோர் மொழிக்கொப்ப நாம் ஒரு நல்ல நிலைமையில் இல்லாமற் அவர்களுதவியை நாடிச் செல்வது சரியல்லவென்றுதான் இதுகாறும் சும்மாயிருந்தேன்.

கோகி :—உண்மையே. ஆனால் இப்பொழுது இந்த இமிகிரேஷன் பண்டு இன்ஸ்பெக்டர் வேலை கிடைத்து மாதமாதம் ரூபாய் 400 சம்பளம் வாங்கின பிறகும் ஒருவருட காலமாக முடியாமற்போய்விட்டதே.

சந்தி :—நாளையே லீவு வாங்கிக்கொண்டு வருகிறேன். இருவருமாகப் போகலாம்.

கோகி :—எனக்கு 'காலேஜு' சம்பந்தமாக சிறிதுவேலையிருப்பதால் வருகிற வாரம் போகலாம். அன்று தவறாதிருக்கும்படி, வேண்டிய ஏற்பாடு செய்யுங்கள். இந்த ஞாயிறு 'ஹாட்-ஸ்பிரிங்' பார்க்க உத்தரவு கொடுங்கள்.

சந்தி :—அப்படியே செய்யலாம்.

ஞாயிறன்று காலையில் மாணவிகளும், கோகிலாவும், மற்றும் சகாக்களும் வண்டியில் பிரயாணமாகிறார்கள். வழியிற் காணும் அற்புத காட்சிகளையும், ஜனத்திரள்களையும் பார்த்துக்கொண்டே 'ஹாட்-ஸ்பிரிங்,' வந்து சேருகிறார்கள். ஊற்றை எல்லோரும் உற்றுப்பார்க்கிறார்கள். ஊற்றிலிருந்து தண்ணீர் குபீர் குபீரென ஊறிக்கொண்டேயிருக்கிறது. ஒவ்வொருவரும் கையால் தொட்டுப் பார்க்கிறார்கள். தண்ணீர் வெந்நீர்போல் ஆவியெழும்பி சூடாகயிருக்கிறது. அவ்வதிசயத்தை நன்றாகக் கவனிக்கிறார்கள். பின்னர் பக்கத்திலிருக்கும் ஓர் பங்களாவுக்குச் சென்று சிற்றுண்டி அருந்தி வீடுதிரும்ப ஆரம்பிக்கிறார்கள்.

ஒரு நங்கை அழகே வடிவெடுத்தாற்போன்று தன் நாயகனோடு 'ஹாட்-ஸ்பிரிங்கை' சுற்றிப்பார்க்கிறாள். அவள் கண்கள் திடீரென பங்களாவின் பக்கமாக நாடுகின்றன. நன்றாக உற்று கவனித்த வண்ணமாக நிற்கிறார்கள்.

தினகரன் :—என்ன! ஊற்றைப்பார்க்கிறாயா? அல்லது பங்களாவைப் பார்க்கிறாயா? இந்த சூடான தண்ணீரைவிட பங்களாவிற்தான் அற்புதம் தோன்றுகிறதா ?

50

சாரதா :—இல்லை நாதா! அக்கூட்டத்திற் காணும் ஓர்மாது என்னை அங்கே இழுக்கிறாள். அவள் என் உயிருக்குயிரான சினேகிதி கோகிலாவைப் போன்றிருக்கிறாள். அதற்குதான் இவ்வளவு கவனத்தோடு பார்க்கிறேன்.

தினகரன் :—சரி, சீக்கிரமாகச் சென்று விசாரித்துவா.

சாரதா, சந்தேகங்கொண்ட மனத்துடன் பங்களாவைப் பார்த்து பர பரப்புடன் நடக்கிறாள். சமீபத்தில் வரவர தன் சந்தேகந் தீருகிறது. மாணவிகளது மத்தியில், சந்திரனை வென்றதும், பக்தி பொருந்தியதுமான முகத்தோடு ஓர் பெண்மயிலென நிற்குங் கோகிலாவைப் பார்க்கிறாள். ஒரே பாய்ச்சலாகப் பாய்ந்து அவளிரு கைகளையும் பிடிக்கிறாள். கோகிலா திடுக்கிடுகிறாள், புன்னகை புரிகிறாள். தேடிய மருந்து காலிற் சுற்றியதுபோல் சாரதாவைக் கண்டதும் அடங்கா ஆனந்தமடைகிறாள். ஒன்றும் தோன்றாது திகைத்து நிற்கிறாள்.

சாரதா :—கோகிலா! உன் பெற்றோர் சுகமா? எங்கே இருக்கிறார்கள்? உன் விலாசமென்ன? எந்த கலாசாலையில் வேலையாயிருக்கிறாய்?

கோகிலா :—சாரதா! என் பெற்றோர் சுகமென நினைக்கிறேன். அவர்கள் எங்களூரிலேதானிருக்கிறார்கள். நானும் என் நாயகனுமாக 'கிளாங்' கிலிருக்கிறோம். வருகிற ஞாயறன்று உங்கள் வீட்டிற்குவர யோசித்திருக்கிறோம். தயவு செய்து விலாசம்கொடு.

கோகிலா, விலாசத்தைக் குறித்துக் கொள்ளுகிறார்கள். சிறிது நேரத்தில் இருவரும் பிரிகிறார்கள். கோகிலாவும் மற்றவர்களும் வண்டியில் பிரயாணமாகிறார்கள். 'கிளாங்' வந்ததும் அவரவர் வீடுசேருகிறார்கள்

அடுத்த ஞாயிறன்று காலை சாரதாவின் பங்களாவுக்கு எதிரில் ஓர் காறில் நின்றும் இருவர் இறங்குகிறார்கள். மாடிமேல் நின்று எதிர்பார்த்துக்கொண்டிருந்த சாரதாவும் தினகரனும் எதிர்கொண்டழைக்க வருகிறார்கள். சாரதா, என்ன? என் கண்கள் ஒளிமழுங்கிவிட்டனவா? என்று தனக்குள்ளே சொல்லிக் கொள்ளுகிறாள். வாசல் முன்வந்ததும், திருச்சியினின்று தன் தாயை விட்டுப் பிரியும்போதடைந்த துக்கமும் அப்போது தன் பக்கத்தினின்று ஆறுதல் கூறிய அன்புமிக்க அண்ணாவும், பின்னர் தன் தாய் இறந்த செய்தி அறிந்ததும், அன்று முதல் தன் அருமை அண்ணாவின் க்ஷேமலாபங்கள் இதுகாறும் தெரியாமலிருந்ததுவுமான, பல பல எண்ணங்கள் தோன்றி மறைகின்றன. ஆ! என் அண்ணா! என்று அழைக்கிறாள். சந்திரகாசன் சந்தோஷமும் துக்கமுங் கலந்த புன்னகை புரிகிறான். பக்கத்தில் மின்னல் கொடியன கோகிலா அவாவும் நாணமுங்கொண்டு அசைந்து நடக்கிறாள். பங்களாவில் இருதம்பதிகளும் ஒவ்வொரு ஆசனத்திலுட்காருகிறார்கள்.

தினகரன் :—என்ன, சந்திரா! சுமார் ஐந்துவருட காலமாக எங்களை மறந்து விட்டாயே! எத்தனை லெட்டர் அனுப்பியும் பதில் லெட்டர்கூட அனுப்பா திருந்து விட்டாயே.

சந்திரகாசன் :—எப்போதும் உங்களிருவர் ஞாபகந்தான் என் செயலாம், காலங்கடந்து கொண்டேயிருந்ததே தவிர சரியான சமயம் இதுவரையிலும் ஏற்படவில்லை.

தின :—இதுவரையிலும் எங்கே வசித்து வந்தாய்? இங்கே எவ்வளவு காலமாக யிருக்கிறாய்?

சந்தி:—எங்கள் தாயாரிறந்ததும் ஆறு மாதங்களாக ஒரு தொழிலுமில்லாமற் உண்ண உணவுக்கும் உடுக்க உடைக்கும் வழியில்லாது தத்தளித்தேன். பல பல கொடுந்தொழில் செய்யவும் துணிந்தேன். ஓர் இரவு என் அருமைக் கோகிலாவையும் கொலைபுரிய ஆரம்பித்தேன். அன்று முதல் அவளுடைய அதிர்ஷ்ட வசத்தாலும் நற்புத்தியாலும் இந்நிலைக்கு வந்தேன்.

சாரதா, தன் அண்ணா கூறும் மொழிகளை இமைகொட்டாத வண்ணமாக கேட்டு பிராமண குலத்துதித்த விதவையான கோகிலா தன் அண்ணியாக அமைந்த விதமெவ்வாறென தனக்குள்ளே பலவிதமான யோசனைகள் செய்த வண்ணமாக யிருக்கிறாள். பின்னர் கோகிலா பக்கமாகத் திரும்புகிறாள்.

சாரதா:—கோகிலா! நான் உன்னை எவ்வாறழைக்க வேண்டும்? அண்ணியென்றா? கோகிலா வென்றா?

கோகி:—உன் இஷ்டம்.

சாரதா:—அண்ணி! நீங்கள் என்னோடு படிக்கிறபோது விதவா விவாகம், கலப்பு மணம் முதலிய சீர் திருத்தங்களைப்பற்றி அருமையாக வியாசங்கள் எழுதியிருப்பதை நான் படித்துப்பார்த்து, இவ்வாறெல்லாம் சீர்திருத்தம் வரவா போகிறதென்று கேலிபண்ணினது உங்களுக்கு ஞாபகமிருக்கலாம். உலகில் எதுவும் சொல்வது எளிது, செய்வது அரிது. பெரிய பெரிய மகான்களும், மேடைமீதுநின்று சொற்பொழிவுகள் நிகழ்த்துகிறார்கள். ஆனால் அவர்கள் வீட்டில் நடப்பது வேறு நீங்கள் சொன்னதுபோலவும் எழுதினதுபோலவும் தன் கோரிக்கையை நிறைவேற்றி, இந்து சமூகத்தின் சீர்திருத்தத்திற்கு வழிகாட்டி எனக்கு அண்ணியாக அமைய கடவுள் அருள் புரிந்ததற்காக அடங்கா ஆனந்தமடைகிறேன். உங்கள் பெற்றோரையும் அழைத்து வரலாகாதா?

கோகிலா:—என் இஷ்டப்படி நடக்கும் பெற்றோர் எனக்குக் கிடைக்கவில்லை: என, தனக்கும், தன் வீட்டாருக்கும் நடந்த சம்பாஷணைகளையும், தான் ஓடிவந்த இரவையும் சந்திரகாசனை சந்தித்ததவும் பின்னர் இருவரும் காதல் கொண்டு மலேயா வந்து ரெஜிஸ்டர் மணம்செய்து கொண்டதையும், கடவுளருளால் இருவரும் நல்ல உத்தியோகம் கிடைத்து சுகமாக வாழ்வதையும் ஒவ்வொன்றாய்ச் சொல்லுகிறாள்.

பின்னர் எல்லோரும் சந்தோஷமாக அளவளாவி ஆகாரம் சாப்பிடுகிறார்கள். மாலையானதும் இருவரும் சிற்றுண்டி அருந்திவிட்டு, விடைபெற்று தமது இல்லம் சேருகிறார்கள்.

* * *

ஒருநாள் தனது பங்களாவின் முன்புறமாகனின்று கோகிலா ஒரு புத்தகத்தை வைத்துக்கொண்டு படிக்கவும் மனமிலாது தனது பெற்றோரை நினைந்த வண்ணமாக அங்மிங்கும் உலாவுகிறாள். பத்திரிகை விற்பவன் இம்மாதைப் பார்க்கிறான். இந்தியப் பெண்ணென நினைத்து 'சீர்திருத்தம்' என்னும் தலைப்புள்ள ஒரு தமிழ் பத்திரிகையைக்காட்டி வாங்குகிறீர்களாவென்று கேட்கிறான். ஆழ்ந்த யோசனையிலிருந்த கோகிலா திடுக்கிட்டுத் திரும்பி பத்திரிகையை வாங்குகிறாள். பெயரைக்கண்ட மாத்திரத்திலே ஆத்திரங்கொண்டு படிக்கிறாள். விஷயங்கள் அவள் அபிப்பிராயங்களுக்கேற்றவைகளாக யிருக்கின்றன. ஆசிரியர் யாரெனக் கவனிக்கிறாள். பெயர், ஊர் முதலானவைகளைப்பார்த்து, தன் தந்தை ஊர், பெயரென அறிகிறாள். ஆனால் தந்தைகொள்கைக்கும் பத்திரிகையின் தன்மைக்

கும் மாறுதலிருப்பதால், தனக்குள்ளே ஆலோசிக்கிறாள். பின்னும் இப்போது தன் தந்தைக்கு சமூஹ விஷயமாக மாறுதல் ஏற்பட்டிருக்கலாமென எண்ணுகிறாள். வாரப்தோறும் ஞாயறன்று காலை அப்பத்திரிகைக்காக எதிர்நோக்குகிறாள். பின்னர் தன் கணவன் அனுமதிப்படி தானும் வியாசங்கள் எழுதி அப்பத்திரிகைக்கு புனை பெயருடன் அனுப்புகிறாள். ஒருமுறை தன் சரிதையை கதையாக எழுதி அனுப்புகிறாள்.

பத்திரிகாசிரியர் அதைச் சரிவரப்படித்துப் பார்க்கிறார். மலையாவினின்றும் அடிக்கடி வியாசம் எழுதி அனுப்பும் பெண் தனது குமாரத்தி கோகிலாவோ, வென சங்கை கொள்ளுகிறார். தன் மனைவியிடம் தன் எண்ணங்களைத் தெரிவிக்கிறார். ‘மாடு தப்பியவனுக்குச் செடியெல்லாம் கண்’, என்பதுபோல பிள்ளையை பறிகொடுத்த நமக்கு பலவிதமாக யோசனை போகிறது. வருஷம் ஆறுகிறது, கவலையோ நாளுக்கு நாள் அதிகரிக்கிறது, எப்படியானாலும் மலையாவுக்குச் சென்று உங்களுக்கு வரும் வியாசத்திற் காணும் விலாசத்தின்படி விசாரிப்போமென்று ருக்மணி அப்மாள் கூறுகிறாள். இராமய்யர் தன் நண்பரிடம் பத்திரிகை, முதலானவைகளை ஒப்புவித்துவிட்டு மனைவியுடன் மலையாவுக்குப் பிரயாணமாகிறார். இரண்டுவாரம் பொறுத்து தங்களிடமிருக்கும் விலாசத்தின்படியுள்ள ஒரு கட்டிடத்தின்முன் நின்று, நன்றாகப் பார்க்கிறார்கள். பூங்காவனத்தில் கணவனோடும், ஒரு வயதான குழந்தையோடும் கொஞ்சி கொஞ்சி குலாவிய வண்ணமாக நிற்கும் கோகிலாவைப் பார்க்கிறார்கள்.

சந்திரகாசன் கண்கள் வாசலை நாடுகின்றன. தன் மனைவியிடம் யாரோ வெளியில் நிற்பதாகச் சொல்லுகிறான். அவர்கள், தன் பெற்றோரென அறிந்து அவள் அகமகிழ்கிறாள். பயம், துக்கம், சந்தோஷம் இவைகள் ஒன்றன்பின்னொன்றாக ஓடி வருகின்றன. ஆருயிர் காதலனிடம் தன் பெற்றோரென மொழிகிறாள். சந்திரகாசன் ஓடிப்பாய்ந்து அவர்களை அழைத்து வருகிறான். ருக்மணி அம்மாளும், இராமய்யரும் கோகலாவைக் கட்டியணைத்து கதறுகிறார்கள். பின்னர் ஒருவாறு தேறி சந்திரகாசனுக்கு நன்றிகூறுகிறார்கள். இருவரும் தன் அருமைக் கண்மணியான புத்திரியோடும் மருமகப் பிள்ளையோடும் சந்தோஷமாகயிருக்கிறார்கள்.

TELUGU.

ప్రాచీన భారతాంగనలు.

(గతసంచిక శేషము)

స్త్రీల వివాహితలుగా నుండుట కొక్క నిదర్శనము చూపబడినదిగదా. స్త్రీల వివాహితలై యుండుటేగాక సన్న్యాసినులుగను, బ్రహ్మవాదినులుగను గావచ్చును. ఈ విషయమునందు పురుషుల కెంత హక్కుగలదో స్త్రీలకునంతయున్నది. మఱియు పురుషులకన్న స్త్రీలే ఎక్కువ నిగ్రహశక్తి గలవారుగా మనోస్థైర్యము గలవారును; ఎంతటి తపోధనులైనను, ఇంద్రియ నిగ్రహము గలవాఁడైనను, నూఱేండ్లు తపస్సుజేసి బ్రహ్మాది దేవతల ప్రత్యక్షముగ గాంచినవాఁడైనను, సృష్టికి ప్రతిసృష్టి జేయగల పరమశక్తి యుతుడైనను, ఏ రంభనో లేక మఱియే దేవవేశ్యనో చూచిన మాత్రమున లేక తద్గాన శ్రవణమాత్రమున పామరునివలె తద్బద్ధానురాగుడగును. వాని తపస్సు మాయమగును. ఇంద్రియ నిగ్రహము భస్మమగును. మనోధైర్య మణగిపోవును. లజ్జ యుడుగును. పాటివారిలో సమానము పోవునను సిగ్గుగూడ యుండదు. ఆహా! మానావమానములులేని మహర్షులనగా నిట్టివారే కాబోలును!! విషయలోలురై యిచ్చకు వచ్చినంత తిరిగి తిప్పటలంబడి, తమ యనురాగపాత్రయగు మానవతికి దాసానుదాసుడై సేవజేయ బూనుకొనువాఁడే యతి, సన్న్యాసి. ఇట్టివానికి నిదర్శనములు పురాణములం దెన్నో జూపవచ్చును. సర్వజన విదితములగుట వాని నిట చేర్కొన బనిలేదు.

స్త్రీలు సన్న్యాసినులైరేని వారి కిటువంటి చంచలత గలుగదు. మనస్థైర్యము తగ్గదు. సర్వకాల సర్వావస్థలయందును వారు నిర్మాల్య నిశ్చల మనస్కలై మనుదురు. పురుషుడే నిర్జన కాంతార మధ్యమునందో ఒక్క వనితాంగరాగ సుగంధ గంధవహుని సోకుడు తగలినంత పామరుని పగిది భవసుఖ లోలుడగును. మానవతియన్ననో ఎప్పటికి నిట్లుజేయదు. మనోనిగ్రహణ శక్తి యీమెయందు దక్షతరముగ నుండును. సర్వవిషయ సౌభాగ్యసంపదలతో నలరారు నగరములందు, సకలజన హృదయంగమములగు రాజనగరులందు, రూపజిత మన్మథులగు రాజులముందర, నవరసభావోపేతులగు కవిరాజులు, పండితుల మధ్యను, తత్త్వవేత్తల నడుమ గూర్చుండి తత్త్వవిచారణ సలుపగలరు. వేదాంతగోష్ఠి నడుపగలరు. వాదోపవాదములు జేయగలరు, జయించగలరు. ఆహా! భారత సోదరీమణులారా!! చూచితిరా మన భారతమాత కనుంగుబూతులై మన యనుంగు సోదరీమణులై విలసిల్లిన పవిత్ర మానవ తమ తల్లుల మనోదార్ఢ్యము. నిశ్చల నిర్మాల్య తత్త్వము. స్త్రీపురుష మనోభేదము, పలుమారు పంచశరశరాగ్నిపాలై భంగములపొంది సన్న్యాసులమని జితేంద్రియులమని యనిపించుకొను వేలకొలది, లక్షల కొలది పురుషులు నిత్యనిర్మాల్య నిశ్చల మనోనిగ్రహముగల యొక్క కాంతారత్నముతో తులతూగ గలరా!! సులభచరిత్రమే ఇందులకు నిదర్శనము.

స్త్రీ ధర్మములు.

సీ॥ నిలయము పాటించి నిర్మలదేహయై
శృంగారమే ప్రొద్దుఁ జేయవలయు,
సత్యప్రియాలాప చతురయై ప్రాణేశు
చిత్తంబు ప్రేమ రంజింపవలయు,
దాక్షిణ్యసంతోషధర్మ మేధాదుల
దైవతమని ప్రియుఁ దలఁపవలయు
నాథుఁడేపద్ధతి నడచు నాపద్ధతి
నడచి పద్బంధుల నడపవలయు.

ఆ॥ మార్దవమునఁ బతికి మజ్జనభోజన
శయనపానరతులు జరుపవలయు
విభుఁడు పతియుఁడైన వెలఁది పాతివ్రత్య
మహిమఁ బుణ్యుఁజేసి మనుపవలయు.

గృహస్థాశ్రమము—స్త్రీలు.

గృహస్థాశ్రమము పేరు చెప్పుచుండగనే, స్త్రీలకందెంత ముఖ్యస్థానమున్నది తెల్లమగు చున్నది. బ్రహ్మచర్యమునందు సాంగోపాంగకాసముగ శాస్త్రాభ్యాసము పూర్తిజేసి పురుషుఁడు గృహస్థాశ్రమమునఁ బ్రవేశించును. దీనికి మొదటి సోపానము వివాహము. విధిరీతి వివాహితుఁడైనవానికే గృహస్థుఁడని పేరు. గృహస్థధర్మముల నడపుటకు వానికే యధికారముగలదు. కాలానుసరణముగ నిప్పటిలో పలుతెఱంగులగు గృహస్థులున్నారు. కాని వారి విమర్శన మన కిచ్చటవలదు. ధర్మార్థ కామ మోక్షముల కును సాధనము గృహస్థాశ్రమమే. తదితర యాశ్రమస్థులకు నూతయగువాఁడు గృహస్థుఁడు. గృహస్థాశ్రమ మహత్త్వ మెట్టిదనగా—

సీ॥ కలకులనున్నతంగేటిజాను గృహమేధి,
యజమానుడంకస్థితార్థపేటి
పండిన పెరటి కల్పకము వాస్తవ్యుండు,
దొడ్డిబెట్టిన వేల్పుగిడ్డి కాఁపు,
కడలేనియమృతింతంపు నడబాలిసంసారి
సవిధమేరు నగంబు భవనభర్త,
మరుదేశపథమధ్యమప్రపకులపతి
యాకఁటికోదవు సస్యము కుటుంబి.

గీ॥ బధిరపంగ్వంధ భిక్షుక బ్రహ్మచారి
జటిపరివ్రాజకాతిథిక్షపణకావ
ధూతకాపాలికాద్యనాథులకుఁగాన
భూసురోత్తమ గార్హస్థ్యమునకు సరియె?

ఇట్టి మహోన్నత స్థానమున కధిపతియయ్యును గృహిణీహీనుఁడైనచో గృహస్థుఁడుండియు లేనివాఁడే. కాబట్టి గృహస్థాశ్రమునకు గృహస్థుఁడెంత ముఖ్యుడో, గృహిణియు నంత ముఖ్యురాలను టకు సందియములేదు. గృహిణీహీనుఁడగు గృహస్థుని గార్హస్థధర్మము లెందును పనికిరావు. గృహస్థుడు లేని గృహిణియు వ్యర్థము. కావున వీరిద్దరును గృహస్థాశ్రమ ధర్మముల నెఱపుటకు ముఖ్యులు. అందును

గృహస్థునికన్న గృహిణికే ధర్మకార్యములం దున్నతస్థానము గలదని చెప్పవలసియున్నది. నిత్యకర్మవిధానములందు పురుషుడు స్త్రీతోగూడియే యాహ్నికకార్యముల నిర్వర్తించవలయును. వర్ణాశ్రమ ధర్మములు చక్కగా నిర్వర్తింపబడని యిక్కాలమునందును, అతిథిపూజ దేవతార్చన యివి గృహిణి జేయుచునే యుండును. ఒకయింటి యజమాని ఉదయ మెనిమిది లేక పదిగంటలకే తన యుద్యోగమునకు వెడలిపోవును, ఆపై యతిథులు వచ్చినవారికి సకలోపచారములుచేసి గృహిణియే వారల తృప్తిపరచును. దాస దాసీజనులకు పనులొసంగుట, వేతనము లిచ్చుట, వారిని దయతో నాదరించుట, శిక్షించుట మున్నగు కార్యములు గృహిణిదియ్యే యుండును. కుటుంబ నిర్వాహకత్వమున పురుషునికంటె స్త్రీకి చమత్కార మధికము. ధనార్జనా విషయము మాత్రము పురుషునకు తప్పినది కాదుగాని కొన్ని సందర్భములం దావిషయమందును స్త్రీలు పురుషులకు తీసిపోయినవారు గారనుట కనేక నిదర్శనములుగలవు. గృహిణీహీనుండైనచో గృహస్థుండు కుటుంబపోషణ విషయమున పలుపాట్లు బడుచుండును. ఎంతధనము నార్జింప సమర్థుండైనను, శిశు సంరక్షణము, గృహకార్యముల చక్కజేయుట, సేవకుల నడపుట అతిథిసేవ మున్నగువానియం దాతని కనేక లోపములు గలవు. కొందఱ కివి బొత్తిగా తెలియపోవుటచే బహువిధ శ్రమలపాలగుచున్నారు. ఈ విషయములందెల్ల స్త్రీలే నిపుణలని మనవారి కెవ్వరికి జెప్ప నవసరములేదు. స్త్రీలు విద్యావతులై యుండిరేని పురుషులు గతించినను ధనార్జనముచేయ శక్తిమంతులై కుటుంబపోషణాది యావద్భారములను శ్రమలేకయు చమత్కారముతో నిర్వర్తించ గలిగియున్నారు. ఒక గృహమునందు తల్లి విద్యావతియైనచో పిల్లల కతి సులభముగ విద్య యలవడజేయును. తండ్రి యెంత విద్వాంసుడైనను, ధనార్జనమందే తనకాలము సరిపోవుటచే పిల్లల తాను గోరినట్లు దిద్దుటకు వీలులేకపోవును. కుటుంబములోని వివాహాది కార్యములందు గృహిణికే ప్రాముఖ్యత యొసంగబడియున్నది. మఱియు నా కార్యములందు పురుషునికన్నను స్త్రీలకే యనుభవజ్ఞానము, దురాలోచన, యుక్తాయుక్త వివేచనము, కార్యనిర్వాహణ శక్తి మున్నగునవి మెండు. ఇంకను గృహస్థకార్యములందే దానియందును గృహస్థునికన్న గృహిణికే ముఖ్యస్థానముగలదు.

శారద.

I

నారాయణరావు తన బి. ఎల్. పరీక్షలో తేరిన తరువాత తన తల్లిదండ్రులుండు స్వస్థలమగు విజయవాడ చేరెను. కొలదికాలమునందే వకీలు పదవిలో నందరిని మించి పేరుగాంచెను. అనురూపవతి యగు నాతనిభార్య కామేశ్వరమ్మయు నాతనికి చేదోడువాదోడై యత్తమామల సేవజేయుచు యింటి కల్పకమై కాపురము జేయుచుండెను. ఇట్లుండ కొంతకాలమునకు వారికొక కుమార్తెగలిగెను. ఆమెకు శారదా కుమారియని పేరుబెట్టి యల్లారు ముద్దుతో పెంచుచుండిరి. రూపమునకు దోడుగా నామె సుగుణములతో విరాజిల్లుచుండెను. యుక్తకాలమున నామెకు చదువు జెప్పించిరి. తన యసమానప్రజ్ఞచే నామె కొలది కాలమునకే ఇంగ్లీషు, లెక్కలు, కుట్టుపని, సంగీతము మున్నగు విద్యలను శ్రద్ధతో నేర్చుకొనసాగెను. ఆమె విద్య యభివృద్ధియైన కొలదిని యామెయొక్క సౌందర్యముకూడా యతిశయిల్లుచుండెను. పండ్రెండవయేడు పూర్తియగుసరికి తెలుగునందేకాక సంస్కృతమునందుకూడ ప్రవేశము కలిగెను. సంగీత మత్యంత మాధుర్యముగా పాడుచుండెడిది. యీ కారణమునుబట్టి నారాయణరావునకు వరాన్వేషణమం దధిక కష్టములేకపోయెను.

వరులు ఆమె సౌందర్యముచూచి కొంతమందియు, యాయన ద్రవ్యముచూచి మరికొంత మందియు సాంప్రదాయమునుచూచి మరికొంతమందియు రాసాగిరి. కాని కామేశ్వరి వారినందర

కేదోయొక లోపము జూపి పంపుచుండెను. అట్లే యింటికొచ్చిన పెండ్లికొడుకు లందరు నిరుత్సాహులై పోవుచుండిరి. ఇట్లొక సంవత్సరము గడిచినది. ఇంటనున్న పనిపాటలు లేని వృద్ధాంగనలు నారాయణ రావునకు పనిచొరనీయక యదేపనిగా పోరాడసాగిరి.

II

నారాయణరా వొకనాడు చెన్నపురినుండి స్వగ్రామమునకు వచ్చుచుండెను. అప్పుడా తనికా రైలుపెట్టెయందు తన స్నేహితుని కుమారుడగు మోహనరావు గోచరింప యాతని కుశలప్రశ్న లడిగి యాతనివలన తన బాల్యస్నేహితుడగు కేశవరావు మరణించెనని విని చాల చింతించెను.

మోహనరావు ప్రస్తుతము చెన్నపురియందు పట్ట పరీక్షను చదువుచూ శలవులకు రాజ మహేంద్రవరము పోవుచుండెను. బాల్యమునుండియు భయభక్తులలో పెరిగిన కారణమున యాతడు సద్గుణ గరిష్టుండని పేరుగాంచెను.

ఉదయమగు సరికి రైలు విజయవాడ చేరెను. నారాయణరావు మోహనరావునుకూడ బల వంతముజేసి యింటికి తీసుకొనిపోయెను. కామేశ్వరియు యాతనననేక విధముల గౌరవించి మర్యాద చేసెను. ఆ దినమంతయు వారొక పండుగగా జరిపిరి. మరల మోహనరావు రాత్రి బయలుదేరి రాజ మహేంద్రవరము వెడలిపోయెను.

ఉదయమునుండియు వారమిత యుత్సాహముగా గడపిన కారణమున యాతడు వెడలినంతనె వారికొక వెలితిగా నుండెను. నాటిరేయి కామేశ్వరి భర్తతో యాతనిగూర్చి ముచ్చటించి యాతనికి శారదనిచ్చి వివాహము చేయవలయునని చెప్పెను "రోగి కోరినదే వైద్యుడు చెప్పెనన్నట్లు" యాతని యాదేశమదిమే యనుటంజేసి తత్క్షణమే యందులకు సమ్మతించెను. అట్లు భార్యాభర్త లిరువురు యాలోచించి శారద ప్రస్తుతకాలపు రీతిని పెంపబడుచుండిన కారణమున యామె యుద్దేశమునుగూడ కనుగొన నిశ్చయించిరి.

III

మోహనరావు అందకాడు కాకపోయినను అనాకారిమాత్రముకాడు. ధనవంతుడగుటయే కాక సద్గుణ గరిష్టుండైన కారణమున యాతని యందచందము లెవరికిని కానరావు. ఉదయము నాతడిలు చొచ్చినంతనే శారదకు మనస్సునం దనేకభావము లుదయించెను. అదితుద కధికమై ప్రేమ క్రింద మారెను. యాపైన లజ్జ యొక్కటొకటిగా యంకురింప యాతడింట నున్నంతకాల మామె లజ్జచే యామె గదినిబీడక యాతడిల్లు వెడలినంతనే యామె గది వీడి బయటకు వచ్చుచుండెను.

మోహనరావు వెడలిపోయినరాత్రి యామె గదియందు కూర్చుని యాతని చిత్రమును తన హృదయమున చిత్రించుచుండెను. కొంతవడి యామె యానందము నొందుచుండెను. మరికొంతవడి లజ్జనభినయించుచుండెను. యీవిధముగా చాలరాత్రివరకును మేల్కొని తుద కామె నిదురించెను. కామేశ్వరి రాత్రి భర్త యనుమతిపడసిన కారణమున యుదయమున కుమారిక యుద్దేశమెరుంగ నిశ్చయించి యామె గదిలోనికి బోయెను. గదియందు శారద యొక పడక కుర్చీయందు కూర్చుని యేదియో యాలోచించుచుండెను. కామేశ్వరి యామెను సమీపించి.

"శారదా ఏమో యాలోచించుచుంటివే."

శా:—ఏమియు లేదు పుస్తకము చదువుచుంటిని.

కా:—అమ్మా నీవు జవ్వని వగుటంజేసి యొకానొక విషయమున నీ యాలోచన కావలయును. సరిగా చెప్పెదవా?

శా:—నా యాలోచనయా? భాగుగానే యున్నది.

కా:—కాదు నీవే చెప్పవలయును. సరిగా సమాధానము చెప్పినచో యడిగెదను.

శా:—సరే యడుగుము.

కామేశ్వరి యామెతో రాత్రి నారాయణరావుతో జరిగిన సంభాషణ తెలియపరచి ప్రత్యుత్తరమిమ్మని యడుగ శారద లజ్జావనత శిరస్కురాలై ముసిముసి నవ్వులతో యామె సమ్మతిని వెలిబుచ్చెను.

నాడు మొదలు శారద దినము లమిత యుత్సాహముగా గడుపుచుండెను గాని మధ్య మధ్య యీ సంబంధమునకు మోహను డొప్పుకొనునో లేదో యని సందేహించుచుండెను.

IV.

ఇట్లింటియందెల్లరు నా సంబంధమునకు సమ్మతించుటజేసి నారాయణరా వొకనాడు మోహనున కుత్తరమువ్రాసి రాజమహేంద్రవరము వెళ్లి యాతనితోడను యాతని తల్లితోడను మాటాడి సంబంధము నిశ్చయించుకొని తిరిగి స్వగ్రామము చేరెను.

ఆ తర్వాత కొలది దినములకు శారదా మోహనరావులకు వివాహమతి వైభవముగా జరిగెను. తరువాత మోహనరావు క్రమక్రమముగా పరీక్షల నన్నిటియందు తీర్ణుడై న్యాయవాదివృత్తిని యవలంభించి చెన్నపురియందే యుండెను. అతడు యఫ్. యల్. తరగతియందుండగా శారదకు కార్యముచేసి అత్తవారింటికి పంపిరి.

మోహనరావు వృత్తియందు ప్రవేశించగనే మైలపూరునందొక యిల్లుకుదిర్చి శారదతోగూడ నాయింటియందు గృహప్రవేశమాయెను. శారద వివాహమైన తరువాత మోహనరా వొకటి రెండు సార్లకంటె ఎక్కువమార్లు విజయవాడ రాలేదు. ధనవంతుడైన కారణమున యాతని గృహమంతయు చక్కని సోఫాలతోడను చిత్రవిచిత్ర పటములతోడను యలంకరింపబడెను.

శారద యత్తవారింట మొదట కొన్నిదినములవరకును చాలా యుత్సాహముగా గడపెను. ఆ దినములందు మోహనరావు సాయంత్రమే యింటికరుదెంచి కొంచెము ఫలహారముచేసి శారదతోకూడ సముద్రతీరమున కేగుచుండెను. వారచ్చట సుమారు రెండుగంటలవరకుండి యింటికి మరలుచుండిరి. ఇంట నాతని తల్లి యామెను చాల గారాభమున చూచుచు పనిపాటలయందు జొరనీక తానే యెల్ల కార్యములను చేయుచుండెను.

నారాయణరావు మొదలగువారుకూడా శారదా మోహనులను చూచియు వినియు చాల సంతసించుచుండిరి. ఇట్లొక మూడునాలుగు మాసములు గడచెను. అతనికి రాబడికూడ పూర్వముకంటె కొంచెమధికమాయెను. కాని కొలది దినములనుండి సాయంత్ర మింటికిరాక రాత్రియే వచ్చుచుం

డెను. శారద పూర్వపు అలవాటుచొప్పున నాలుగుగంటలకు సరికి ఫలహారము సిద్ధముచేసి జడ సవరించుకొని మగనికై వేచియుండి చివరకు విఫలకృతమానసయగుచుండెను. మొదటి దినములలో మోహనరావొచ్చునని మేడపైనుండి చూచుచు ప్రతి మోటారుబండిని ప్రతి ట్రాంబండిని అత్యాతురతతో చూచుచుండెడిది గాని నాలు గైదు దినములైనంతనే యాతనికై నిరీక్షించక తన పనిపాటలను చూచుకొనుచుండెను.

మోహనరావు రాత్రిపడి యింటికి కరుదెంచుటయేగాక యెవరితోడ మాటాడక భోజనము చేసి పండుకొనుచుండెను. శారద భర్తయెడ చనువు గల్గియుండినను యాతనిభావము చూచి భీతిచెందియడుగక యట్లే యూరకుండెను.

గ్రంథస్వీకారము.

'సౌందర్యమంజరి.' ఇది కవిశేఖర బిరుదాంకితులగు శ్రీ కాళ్ళకూరి గోపాలరావుగారిచే రచింపబడినది. శ్రీజయపుర సంస్థానాధిపతియగు, సాహిత్య సామ్రాట్టు శ్రీశ్రీశ్రీ విక్రమదేవవర్మ మహారాజులుగారు కృతిభర్త. శ్రీ గోపాలరావుగా రాంధ్ర లోకమునకు నవీనులుగారు. వీరిదివఱకే యనేక గ్రంథముల రచించుట మూలమున భాషాసేవ జేసియున్నారు. వీరి కవితాశైలి నెరుంగనివా రాంధ్రులలో నెవ్వరు లేరనవచ్చును. ఈ కవిశేఖరులచే ప్రస్తుతము విరచింపబడిన 'సౌందర్యమంజరి' భావకవిత్వ శోభితము. మిక్కిలి మనోహరములగు వర్ణనలుగలది. ఉన్నతభావములును, భావానుగుణ్యమగు శైలియు పొసగియున్నది. పేరునకు తగినట్లే ఈ కావ్యము 'మంజర' చందమున రచింపబడియున్నది. ఇందు, ఏడాశ్వాసములు కలవు. అవి వరుసగా, సంకల్పము, శక్త్యుపాసన, భాషోపాసన, రసోపాసన, మన్మథోపాసన, కుమారీస్వయంవరము, కృతిసమర్పణము అను నామములతో నలరారుచున్నవి. గ్రంథాదిని దేశోద్ధారక శ్రీ కాశీనాథుని నాగేశ్వరరావు పంతులుగారు కావ్యపరిచయమను శీర్షికతో కావ్యతత్వమును జూపియున్నారు. ఆంధ్ర విశ్వకళా పరిషదుపాధ్యక్షులగు శ్రీ సర్వేపల్లి రాధాకృష్ణగారు దీనికి మున్నుడి నొసంగియున్నారు. ప్రథమాశ్వాసము కవియొక్క రచనోద్దేశమును ఆశ్రయమును విశదపరచుచున్నది. ద్వితీయాశ్వాసము జగద్వ్యాప్తమగు 'శక్తి' ఉపాసనను తెలుపుచున్నది. తృతీయాశ్వాసమున 'అఖిలార్థదాయినియగు కల్పవల్లి, భాషామతల్లియే ప్రతిభాతితల్లి' యని భాషామాత యుపాసింపబడినది. చతుర్థాశ్వాసము రసోపాసన. ఇందు పలువిధ రసస్వభావ స్వరూపముల నిర్ణయము చేయబడినది. పంచమాశ్వాసమగు మన్మథోపాసనమందు చతుర్విధ పురుషార్థములందును కామమునకే ప్రాముఖ్యత మొసగబడినది. షష్ఠాశ్వాసమగు కుమారీ స్వయంవరమున వరాన్వేషణము, దూతకార్యములు, తత్సంబంధ కష్టసుఖములును మనోహరముగ వర్ణింపబడియున్నవి. సప్తమాశ్వాసమునందు కృతిసమర్పణ జేయబడెను. ఇట్టి బాలోపేత కావ్యరాజముల నాంధ్రలోకమునకు ప్రసాదించు శ్రీకవివారికి భగవంతుడు చిరాయురారోగ్యముల నిచ్చుగాక!

Printed and Published by D. Manickam at Payne & Co., 17, Mount Road, Madras,

BAPALAL'S

DIAMONDS
JEWELLERY
GOLD & SILVER WARES

216, CHINA BAZAAR ROAD, MADRAS

Telegrams : *86, Rue de Pelican ANTWERP* **Telephone :**

"Necklace" —*Catalogue Sent Free*— **"2696"**

LOVELY WOMEN

Know the effect of emphasising their loveliness
by suitable wear of the latest designs of
sarees. In design, in quality, in
service and in satisfying our
customers we always give
the very best.

PAY US A VISIT AND SEE THE RANGE OF

CHARMING -- SAREES.

By Appointment to H. E. the Governor of Madras.

S. R. BALUSWAMY IYER & SONS,

83, Nyneappa Naick St., P.T. Madras.
(Branch at Madura.)